

The Acceptable Sacrifice:  
OR THE  
EXCELLENCY  
OF A  
**Broken Heart:**

SHEWING THE  
Nature, Signs, and Proper Effects  
OF A  
CONTRITE SPIRIT.

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BEING  
The LAST WORKS  
of that Eminent Preacher, and  
Faithful Minister of Jesus Christ,  
Mr. JOHN BONTAN of Bedford.

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With a Preface prefixed Thereunto, by an  
Eminent Minister of the Gospel in LONDON.

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EXCELLENCE

As a result of



TO THE

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OF THE



A  
PREFACE  
TO THE  
READER.

THE Author of the  
ensuing Discourse  
( Now with God,  
reaping the Fruit of all his  
Labour, Diligence and Suc-  
cess in his Masters Service )  
did experience in himself  
( through the Grace of God )  
the Nature, Excellency and  
Comfort of a truly Broken,  
and

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and *Contrite Spirit*. So that what is here written, is but a Transcript out of his own Heart: For God ( who had much work for him to do ) was still Hewing and Hammering him by his Word, and sometimes also by more than ordinary Temptations and Desertions: The Design, and also the Issue thereof, through Gods Goodness, was the humbling and keeping of him Low in his own Eyes. The truth is, ( as himself sometimes acknowledged ) he always needed *the Thorn in the Flesh*, and God in mercy sent it him, least under his *Extraordinary*

*to the Reader.*

*ordinary Circumstances, he should be exalted above measure: which perhaps was the evil that did more easily beset him, than any other. But the Lord was pleased to over-rule it to work for his Good, and to keep him in that Broken Frame which is so acceptable unto him, and concerning which it is said, That he healeth the Broken in Heart, and bindeth up their wounds, Psal. 147. 3. And indeed it is a most necessary qualification that should always be found in the Disciples of Christ, who are most eminent, and as Stars of the first Magnitude in the Firmament*



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mament of the Church:  
Disciples in the highest form  
of Profession need to be thus  
qualified in the exercise of  
every Grace, and the per-  
formance of every Duty:  
It is that which God doth  
principally, and more espe-  
cially look after, in all our  
Approaches, and Accesses to  
him. It is to him that God  
will look, and with him God  
will dwell, who is poor, and of  
a Contrite Spirit, Isa. 57. 15.  
and 66. 2. And the reason  
why God will manifest so  
much respect to one so qua-  
lified, is, because he carries  
it so becomingly towards  
him: He comes and lies at  
his

{ Feet, and discovers a quick-  
ness of sense, and apprehen-  
siveness of whatever may be  
dishonourable and distaste-  
ful to God, *Psalm. 38. 4.* And  
if the Lord doth at any time  
but shake his Rod over him,  
he comes trembling, and kil-  
les the Rod, and says, *It is*  
*the Lord, let him do what seem-*  
*eth him Good, 1 Sam. 3. 18.*

{ He is sensible he hath sinned  
and gone astray like a lost  
Sheep, and therefore will  
justifie God in his severest  
Proceedings against him.  
This broken heart is also a  
pliable, and flexible Heart,  
and prepared to receive  
whatsoever impressions God  
shall make upon it, and is

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ready to be moulded into any frame that shall best please the Lord. He says with Samuel, *Speak, Lord, for thy Servant heareth,* 1 Sam. 3. 10. And with David, *When thou sayedst, Seek ye my Face; my heart said unto thee, Thy Face, Lord, will I seek:* Psal. 27. 8. And so with Paul, who tremblingly said, *Lord, what wilt thou have me to do?* Acts 9. 6.

Now therefore surely such a Heart as this is must needs be very delightful to God: He says to us, *My Son, give me thy Heart,* Prov. 23. 16. But doubtless he means there a *Broken Heart*:

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*to the Reader.*

An unbroken Heart we may keep to our selves; it is the Broken Heart which God will have us to give to him. For indeed it is all the amends that the best of us are capable of making, for all the injury we have done to God, in sinning against him: We are not able to give better satisfaction for *breaking God's Laws*, then by *breaking our own Hearts*; this is all that we can do of that kind, for the Blood of Christ only must give the due and full satisfaction to the Justice of God for what Provocations we are at any time guilty of: But all that we



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can do, is to accompany the acknowledgments we make of miscarriages with a *broken and Contrite Spirit*. Therefore we find that when *David* had committed those two foul sins of Adultery and Murder, against God, he saw that all his Sacrifices signified nothing to the expiating of his Guilt; therefore he brings to God a *Broken Heart*, which carried in it the best expression of indignation against himself, as of the highest respect he could shew to God, 2 Cor. 7. 11.

The day in which we live, and the present circum-

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cumstances which the People of God, and these Nations are under, do loudly proclaim a very great necessity of being in this broken and tender frame: For who can foresee what will be the issue of these violent Fermentations that are amongst us? Who knows what will become of the Ark of God? Therefore it is a reasonable duty, with old *Eli*, to sit trembling for it. Do we not also hear the found of the Trumpet, the Alarm of Wars; and ought we not with the Prophet, cry out, *My Bowels, My Bowels?* *I am pained at my very heart;* *my*

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my heart maketh a noise in me,  
I cannot hold my Peace, &c.  
Jer. 4. 19. Thus was that  
Holy Man affected with the  
consideration of what might  
befall *Jerusalem*, the Temple  
and Ordinances of God, &c.  
as the consequence of the  
present dark Dispensations  
they were under: Will not  
a humble posture best be-  
come us when we have  
humbling Providences in  
prospect? Mercy and Judg-  
ment seem to be struggling  
in the same Womb of Pro-  
vidence; and which will  
come first out, we know  
not: But neither of them  
can we comfortably meet;  
but

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but with a broken and contrite Spirit. If Judgment comes, *Josiah's* posture of Tenderness will be the best we can be found in; and also to say with *David*, My flesh trembleth for fear of thee, and I am afraid of thy Judgments, *Psalm*. 119. 120. It is very sad when God smites, and we are not grieved; which the Prophet complains of, Thou hast stricken them, but they have not grieved, &c. They have made their Faces harder than a Rock, they have refused to return, *Jer* 5. 3.

But such as know the power of his Anger, will have a deep awe of God upon



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on their Hearts, and observing him in all his Motions, will have the greatest apprehensions of his Displeasure. So that when he is coming forth in any terrible Dispensation; they will according to their duty prepare to meet him with a *humbled and broken heart*. But if he should appear to us in his Goodness, and further lengthen out the day of our Peace and Liberty, yet still the *Contrite Frame* will be most seasonable; then will be a proper time, with Job, to *abhor our selves in dust and ashes*: Job 42. 6. And to say with David, *Who are we, that*

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that thou hast brought us hitherto ! 2 Sam. 7. & 8. Reader

But we must still know  
that this broken tender Heart is  
not a Plant that grows in our  
own Soil, but is the peculiar  
gift of God himself. He  
that made the Heart, must  
break the heart : We may be  
under heart-breaking Providences,  
and yet the heart remain  
altogether unbroken ; as it was  
with Pharaoh ; whose heart,  
though it was under the  
Hammers of ten terrible  
Judgments, immediately  
succeeding one another, yet  
continued hardened against  
God. The Heart of Man is  
harder than Hardness it self,  
till

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till God softneth and breaks it; Men move not, they relent not, let God thunder never so terribly; let God in the greatest earnest cast abroad his *Firebrands, Arrows, and Death*, in the most dreadful representations of Wrath and Judgment, yet still man trembles not, nor is any more astonished than if in all this God were but in jest, till he comes and falls to work vvith him, and forces him to cry out, *What have I done? What shall I do?*

Therefore let us have recourse to him, vvho as he gives the *new* heart, so also therevvith the *broken* heart.

And

*to the Reader.*

And let mens hearts be never so *hard*, if God comes once to deal effectually vvith them, they shall become *mollified* and *tender*; as it vvas vvith those hardned *Jews*, vvho by vvicked and cruel hands murdered the Lord of Life; though they stouted it out a great vvhile, yet hovv suddenly, vvhen God brought them under the Hammer of his Word and Spirit, in *Peter's* powerful Ministry, vvhere they broken, and being pricked in their hearts cryed out, *Men and Brethren what shall we do?*  
*Acts 2. 37.*

And the like instance vve have



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have in the Jailor, vvho vvvas  
a most barbarous hard heart-  
ed vvretch ; yet vvhen God  
came to deal vvith him, he  
Was soon tamed , and his  
heart became exceeding soft  
and tender, *Act. 16. 29, 30.*

Men may speak long e-  
nough, and the heart not at  
all be moved ; but, *The*  
} *voice of the Lord is powerfal ;*  
} *the voice of the Lord is full*  
*of Majesty , and breaketh the*  
*Rocks and Cedars : He turns the*  
*Rock into a standing Water, the*  
*Flint into a Fountain of Waters.*  
And this is a Glorious work  
indeed , that Hearts of  
Stone should be dissolved  
and melted into waters of  
Godly Sorrow, working  
Re-

*Read To the Reader. Pray on,*  
Repentance not to be Re-  
pent of, 2 Cor. 7. 10.

When God speaks Ef-  
fectually, the stoutest Heart  
must melt and yield;  
Wait upon God then for  
the Softning thy Heart,  
and avoid whatsoever may  
be a means of Hardening  
it; as the Apostle cautions  
the Hebrews, *Take heed,*  
*least ye be Hardened through*  
*the deceitfulness of Sin.* Heb.  
3. 13.

Sin is Deceitful, and will  
Harden all those that in-  
dulse it; the more Ten-  
der any man is to his Lust,  
the more will he be Har-  
dened by it. There is a  
native Hardness in every  
mans

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{ the voice of the Lord is full  
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*Read To the Reader.*  
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12.

Sin is Deceitful, and will  
Harden all those that in-  
dulse it ; the more Ten-  
der any man is to his Lust,  
the more will he be Har-  
dened by it. There is a  
native Hardness in every  
mans



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mans Heart ; and though it may be softned by Gospel means, yet if those means be afterwards neglected, the Heart will fall to its Native Hardness again ; as it is with the Wax and the Clay.

Therefore how much doth it behoove us to keep close to God, in the use of all Gospel means, whereby our Hearts being once softened, may be alwayes kept so ? Which is best done by Repeating the use of those means which were at first blessed for the Softning of them.

The following Treatise may be of great use to the  
Peo-

*to the Reader.*

People of God (through his Blessing accompanying it) to keep their hearts *Tender and Broken*, when so many after their hardness, and impenitent heart, are *treasuring up Wrath*, against the day of *Wrath*. Rom. 2. 5.

O let none who peruse this Book, herd with that generation of *Hardened Ones*, but be a companion of all those that mourn in *Zion*, and whose hearts are *Broken* for their *own*, the *Churches*, and the *Nations* Provocations; who indeed are the only likely ones that will stand in the gap to divert *Judgments*. When *Shishack* King of *Egypt* with

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a great Host came up against *Judah*, and having taken their Frontier fenced Cities, they sat down before *Jerusalem*, which put them all under a great Consternation; but the King and Princes upon this, humble themselves; the Lord sends a Gracious Message to them by *Shemajah* the Prophet, the import whereof was, *That because they humbled themselves, the Lord would not destroy them, nor pour out his Wrath upon them by the hand of Shishak,* 2 Chr. 12. 5, 6, 7.

The greater the Party is of *Mourning Christians*, the more hope we have that the

the

*To the Reader.*

the Storm impending, may be blown over, and the Blessings enjoyed may yet be continued: As long as } there is a *Sighing Party*, we } may hope to be yet Preserved; at least such will have the Mark set upon themselves, which shall *distinguish* them from those whom the *Slaughtermen* shall receive Commission to destroy.

*Ezek. 9. 4.*

But I shall not further enlarge the Porch, as designing to make way for the Readers Entrance into the House, where I doubt not but he will be pleased with the Furniture and Provision he finds in it.

And



And I shall only further assure him, that this whole  
} Book was not only prepared  
for, but also put unto the  
Press by the Author himself, whom the Lord was pleased to Remove ( to the great Loss, and unexpressible Grief of many precious Souls ) before the sheets could be all wrought off.

And now, as I hinted in the beginning, that what was Transcribed out of the Author's heart, into the Book, may be Transcribed out of the Book, into the hearts of all who shall Peruse it, is the Desire and Prayer of

Scpt. 21.  
1698.

3 AU 59

*A Lover and Honourer of  
all Saints as such,*

*Amen*

George Cokayn.

---

THE  
*Acceptable Sacrifice :*  
OR, THE  
EXCELLENCY  
OF A  
BROKEN HEART.

---

Psal. 51. 17.

*The Sacrifices of God, are a Broken Spirit : A Broken and a Contrite Heart O God thou wilt not despise.*

**T**His Psalm, is David's Penitential Psalm; It may be be fitly to call-  
ed, because it is a Psalm  
by which is manifest, the Un-  
eigned Sorrow which he had for  
his

2      **The Excellency of**  
his horrible Sin, in defiling of  
*Beithsheba*, and slaying *Uriah* her  
Husband : A Relation at large,  
of which you have in the 11th  
and 12th of the Second of *Samuel*.

Many workings of Heart, as  
this Psalm sheweth, this poor  
man had, so soon as Conviction  
did fall upon his Spirit; one while  
he cries for Mercy, then he con-  
fesses his heinous Offences, then  
he bewails the depravity of his  
Nature; sometimes he cries out,  
to be Washed and Sanctified, and  
then again, he is affraid that God  
will cast him away from his Pre-  
sence, and take his Holy Spirit  
utterly from him : And thus he  
goes on till he comes to the Text,  
and there he *stayeth his mind*,  
finding in himself *that* Heart and  
Spirit which God did not dislike.  
*The Sacrifices of God*, says he, *are*  
*a broken Spirit* ; as if he should  
say, I thank God I have that

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*A Broken and a Contrite Heart,*  
saith he, O God thou wilt not de-  
spise. as if he should say, I thank  
God I have that.

The Words consist of Two  
Parts.

1. *An Assertion.*

2. *A Demonstration of that As-  
sertion.*

The Assertion is this, *The Sacri-  
fices of God are a broken Spirit.*

The Demonstration is this,  
*Because a Broken and a Contrite  
Heart God will not despise.*

In the Assertion, we have Two  
Things present themselves to our  
Consideration.

1. That a Broken Spirit is to  
God a Sacrifice.

2. That it is to God, as that  
which answereth to, or goeth be-  
yond ALL Sacrifices: *The Sa-  
crifices of God are a broken Spirit.*

The demonstration of this is  
plain, for that Heart, God will  
not



## 4 The Excellency of

not despise it; *A Broken and a Contrite Heart, O God thou wilt not despise.*

Whence I draw this Conclusion: *That a Spirit rightly broken, an Heart truly Contrite, is to God an Excellent thing.*

That is, a thing that goeth beyond all External Duties whatever; for that is intended by *this* saying, *The Sacrifices*, because it answereth to all Sacrifices which we can offer to God; yea, it serveth in the room of all: All our Sacrifices, *without* this, are *nothing*, *this alone* is all.

There are four things that are very acceptable to God. The

*First* is, The Sacrifice of the Body of Christ for our Sins, of this you read *Heb. 10.* For there you have it preferred to all burnt Offerings and Sacrifices; 'tis this that pleaseth God, 'tis this that Sanctifieth and so setteth the People

## A Broken Heart.

ple acceptable in the sight of God.

Secondly, Unfeigned love of God, is counted better then all Sacrifices, or external parts of Worship: And to love the Lord thy God with all the heart, with all the understanding, and with all the Soul, and with all the strength, and to love his Neighbour as himself, is better then all whole burnt-Offerings and Sacrifices: Mar. 12. 33.

Thirdly, To walk Holily, and Humbly, and Obediently towards and before God, is another: Mich. 6. 6, 7, 8. Hath the Lord as great delight in burnt-Offerings and Sacrifices, as in obeying the voice of the Lord? Behold, to Obey is better then Sacrifice; and to Harken, then the fat of Rams. 1 Sam. 15. 22.

Fourthly, And this in our Text is the Fourth, The Sacrifices of God are a broken Spirit: A broken and a contrite heart, O God, thou wilt not despise.

## 6 The Excellency of

But note by the way, that this Broken, this Broken and Contrite Heart, is thus excellent only to God: O God, saith he, *THOU wilt not despise it*: by which is implied, the World have not this esteem or respect for such a heart, or for one that is of a broken and a contrite Spirit: No, no, a Man, a VVoman, that is blessed with a Broken Heart, is so far off from getting, by that, esteem with the VVorld, that they are but burdens, and trouble Houses where ever they are or go: Such People carry with them, Molestation and Disquietment; they are in Carnal Families, as *David* was to the King of Gath, *Troublers of the House.* 1 Sam. 21.

Their Sighs, their Tears, their day and night Groans, their Cries and Prayers and Solitary Carriages, puts all the Carnal Family out of Order: Hence you have  
them

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7

them brow-beaten by some, con-  
temned by others; ye, and their  
company fled from and deserted by  
others: But mark the Text, *A bro-  
ken and a contrite heart, O GOD thou  
wilt not despise*, but rather accept;  
for not to despise, is with God to  
esteem and set a high price upon.

But we will demonstrate by  
several particulars, that a Broken  
Spirit, a Spirit **RIGHTLY** Broken,  
an Heart **TRULY** Contrite, is to  
God an Excellent thing.

First, This is evident from the  
Comparison, *Thou desirest not Sa-  
crifice, else would I give it; thou de-  
lightest not in burnt Offerings: The  
Sacrifices of God, are a broken Spi-  
rit, &c.* Mark, He rejecteth Sa-  
crifices, Offerings and Sacrifices:  
that is, all Levitical Ceremonies  
under the Law, and all External  
Performances under the Gospel;  
but accepteth a Broken Heart: It  
is, therefore manifest by this, were  
there



## 8 The Excellency of

there nothing else to be said, that proves, that a heart *rightly* Broken a heart *truly* Contrite, is to God an Excellent thing; for as you see, such a heart is set before all *Sacrifice*, and yet they were the Ordinances of God, and things that he commanded: but lo, a *Broken Spirit* is above them all, a *Contrite Heart* goes beyond them, yea beyond them, *when put all together*. Thou wilt *not* have the one, thou wilt *not* despise the other; O Brethren! A *Broken and a Contrite Heart* is an Excellent thing. Have I said a *Broken Heart*, a *Broken and a Contrite Heart* is esteemed above all *Sacrifices*. I will add

*Secondly*, It is of greater esteem with God, then is either Heaven or Earth, and that's more then to be set before External Duties. Thus saith the Lord, *Heaven is my Throne, and the Earth is my Footstool,*

*fool, where is the house that ye build me, or where is the place of my rest? for all these things hath mine hands made, and all these things have been, saith the Lord; But to this man will I look, even to him that is poor and of a contrite Spirit, and trembleth at my word: Isa. 66. 1, 2.*

Mark, God saith, He hath made all these things, but he doth not say, that he *will look to them*, that is, take complacency and delight in them; No, there is that wanting in all that he hath made, that should take up and delight his heart. But now, let a Broken-hearted Sinner come before him, yea, he ranges the world throughout to find out such an one, and and having found him, *To this man, saith he, will I look*: I say again, that such a man to him, is of more value then is either Heaven or Earth; *They, saith he, shall wax old; they shall perish and vanish away*.

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away, but this man *he continues*,  
he, as is presented to us in a  
another place, under another cha-  
racter, *he shall abide for ever.* Heb.  
3. 10, 11, 12. 1 John 2. 17.

*To this man will I look, with  
this man will I be delighted; for  
so to look, doth sometimes signi-  
fie: Thou hast ravished my heart,  
my Sister, my Spouse, saith Christ  
to his humble hearted, thou hast  
ravished my heart with one of thine  
Eyes, (while it is as a Conduit to  
let the rivers out of thy broken  
heart) I am taken saith he, with  
one chain of thy Neck, Song 4. 9.  
Here you see he looks and is ra-  
visht, he looks and is taken, as it  
saith in another place, *The King  
is held in the Galleries,* Song 7. 5.  
That is, is taken with his Belov-  
ed, *with the Doves Eyes* of his Be-  
loved, Chap 1. 15. with the con-  
trite spirit of his People.*

But it is not thus reported of  
him,

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11

him with respect to heaven or earth, them he sets more lightly by; *Them he reserves unto Fire against the day of Judgment, and Perdition of Ungodly Men,* 2 Pet. 3. 7. But the Broken in Heart are his Beloved, his Jewels.

Wherefore what I have said as to this, must go for the Truth of God, to wit, That a broken hearted Sinner, a Sinner with a Contrite Spirit, is of more esteem with God, then is either heaven or earth: He saith, He hath made them, but he doth not say, He will look to them; He saith, They are his Throne and Footstool; but he doth not say, They have taken or ravished his heart; No, 'tis those that are of a Contrite Spirit do this.

But there is yet more in the words, *To this man will I look;* that is, *For this man will I care,* a-

bout



about this man will I camp, I will put this man under my Protection; for so to look to one, doth sometimes signifie; and I take the meaning in this place to be such. *Prov.* 27. 23. *Jer.* 39. 12. *Chap.* 40. 4.

*The Lord upholdeth all that fall, and raiseth up all that are bowed down.* ( *Psalm* 145. 14. ) And the Broken Hearted are of this number, wherefore he *careth* for, *campeth* about, and hath set *his Eyes* upon such an one for good. This therefore is a second demonstration to prove, That the man that hath his Spirit rightly broken, his Heart truly Contrite, is of great esteem with God.

*Thirdly*, Yet further, God doth not only prefer such an one, as has been said, before heaven and earth; but He loveth, He desireth to have that man for an *Intimate*, for a Companion; He must dwell,

He

He must Co-habit with him that is of a Broken Heart, with such as are of a Contrite Spirit. For thus saith the high and lofty one, that inhabiteth Eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble Spirit, &c. Isa. 57. 15.

Behold here, both the Majesty and Condescension of the high and lofty One; His Majesty, in that he is high, and the inhabiter of Eternity; *I am the high and lofty One*, saith he, *I inhabit Eternity*: Verily this consideration is enough to make the broken hearted man creep into a *Mouse-hole* to hide himself from such a Majesty: But behold his Heart, his condescending Mind: I am for dwelling also with him that hath a broken heart, with him that is of a contrite Spirit: That's the man that I would converse with, that's the man

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man with whom I will Co-habit;  
that is *He*, saith God, *I will choose*  
*for my Companion*: For to desire  
to dwell with one, supposeth all  
thesethings; and verily, of all  
the men in the world, none have  
acquaintance with God, none  
understand what Communion  
with him, and what his teachings  
mean, but such as are of a Bro-  
ken and Contrite Heart; *He is*  
*nigh to them that are of a broken*  
*Spirit*: Psalm 34. 18. These are  
they intended in the 14 Psalm,  
where 'tis said, *The Lord looked*  
*down from Heaven, to see if any did*  
*understand and seek God*, that he  
might find some body in the  
world with whom he might  
converse; for indeed there is  
none else that either understand,  
or that can tend to hearken to  
him. God, as I may say, is for-  
ced to break mens Hearts, before  
he can make them willing to cry  
to

## A Broken Heart 15

to him, or be willing that he should have any concerns with them ; the rest, shut their Eyes, stop their Ears, withdraw their Hearts, or say unto God, *Be gone*. Job 21. But now the broken in heart can tend it, he has *leasure*, yea, *leasure* and *will*, and *understanding*, and *all* ; and therefore he is a fit man to have to do with God. There is room also in this mans House, in this mans Heart, in this mans Spirit, *for God to dwell*, for God to walk, for God to set up a Kingdom..

Here therefore is suitableness, *Can two walk together,* saith God, *except they are agreed?* Amos 33. The Broken Hearted desireth Gods Company, *when wilt thou come unto me,* saith he? The Broken Hearted loveth to hear God speak and talk to him, Here is a suitableness, *Cause me,* saith he, *to hear Joy and Gladness,* that the Bones which



*which thou hast broken may rejoyce*  
 Psal. 51. 8.

But here lies the glory, In that the high and lofty One, the God that inhabiteth Eternity, and that has a High and Holy Place for his Habitation; should choole to dwell with, and to be a companion of the Broken in Heart, and of them that are of a Contrite Spirit: yea, and here also is great comfort for such.

*Fourthly, God doth not only prefer such a heart before all Sacrifices, nor esteem such a man above heaven and earth, nor yet only desire to be of his acquaintance, but he reserveth for him his chief comforts, his Heart Reviving, and Soul-Cherishing Cordials. I dwell saith he, with such, to revive them, and to support and comfort them, to revive the spirit of the Humble, and to revive the heart of the Contrite Ones: Isa. 57. 15.*

The broken hearted man, is a *fainting man*; he has his *qualms*, his *sinking fits*, he oftentimes *dies away* with pain and fear; he must be stayed with Flaggons, and comforted with Apples, or else he can't tell what to do: He pines, he pines away in his Iniquity; nor can any thing keep him alive and make him well, but the Comforts and Cordials of Almighty God: Wherefore with such an one God will dwell, to revive the Heart, to revive the Spirit: *To revive the spirit of the humble, and to revive the heart of the contrite ones*: Ezek. 33. 10, 11.

God has Cordials, but they are to comfort them that are cast down, 2 Cor. 7. 6. And such are the Broken Hearted: As for them that are whole, they need not the Physician: Mark 1. 17. They are the broken in Spirit, that stand in need.

need of Cordials : Physitians are men of no esteem, but with them that feel their Sicknes ; and this is one Reason, why God is so little accounted of in the World, even because they have not been made sick by the wounding stroke of God. But now when a man is wounded, has his Bones broken, or is made sick, and laid at the Graves mouth ; Who is of that esteem with him, as is an able Physitian ? VVhat is so much desired, as is the Cordials, Comforts and sutable Supplies of the skilful Physician in those matters : And thus it is with the Broken Hearted ; he needs, and God has prepared for him plenty of the Comforts and Cordials of Heaven, to succour and releive his sinking Soul.

Wherefore such a one, lieth under all the Promises, that have Succour in them, and Consolati-  
on

on for men, Sick and Disponding under the ferce of Sin and the heavy wrath of God: And they, *says God*, shall be refreshed and revived with them.

Yea, They are designed for them, he hath *therefore* Broken their Hearts, he hath *therefore* wounded their Spirits; that he might make them apt to relish his reviving Cordials, that he might minister to them his reviving Comforts.

For indeed, so soon as he hath Broken; His Bowels yearn, and his Compassions rouse up and down within him, and will not suffer him to abide Afflicting: *Ephraim* was one of these; but so soon as God had smitten him, behold his heart, how it works toward him; *Is Ephraim*, saith he, *my dear Son?* that is, he is so; *Is he a pleasant Child?* that is, he is so; for since *I spake against him*, I do earnestly remem-



remember him still, therefore my bowels are troubled for him, I will surely have Mercy upon him, saith the Lord God: Jer. 31. 18, 19, 20. This therefore is another demonstration.

*Fifthly,* As God prefers such a Heart, and esteems the man that has it, above Heaven and Earth; as he covets Intimacy with such an one, and prepares for him his Cordials: So when he sent his Son *JESUS* into the world to be a Saviour; He gave him in special, a charge to take care of such; yea, that was one of the main reasons he sent him down from Heaven, Anointed for his work on Earth.

*The Spirit of the Lord God is upon me, saith he, because he hath Anointed me to Preach the Gospel to the Poor, he hath sent me to bind up the Broken Hearted, &c. Isa. 61. 1.*

Now

Now that this is meant of Christ, is confirmed by his own Lips; for in the days of his Flesh, he takes this Book in his hand, when he was in the Synagogue at *Nazareth*, and read this very place unto the People, and then tells them, That that very day, *that Scripture was fulfilled in their Ears: Luke 4. 16. 17. 18.*

But see, These are the Souls whose welfare is contrived in the Heavens: God consulted their Salvation, their Deliverance, their Health, before his Son came down from thence. Doth not therefore this demonstrate, That a Broken Hearted Man, that a *Man of a Contrite Spirit*, is of great esteem with God. I have often wondred at *David*, that he should give *Joab* and the men of War a charge, that they take heed that they carry it tenderly to that young Rebel *Absalom* his Son,  
*2 Sam.*

2 Sam. 18. 5. But *that* God, the High God, the God against whom we have Sinned; should so soon as he has smitten, give his Son a Command, a Charge, a Commission, to take care of, to bind up and heal the broken in heart; this is that which can never be sufficiently admired, or wondred at, by Men or Angels.

And as this was his Commission, so he acted; as is evidently set forth, by the parable of the Man who fell among Thieves: He went to him, poured into his wounds *Wine* and *Oyle*; He bound him up, took him, set him upon his own Beast, had him to an Inn, gave the Host a charge to look well to him, with money in hand, and a promise at his return, to recompence him in what further he should be expensive while he was under his care. *Luke 10. 30.*

31, 32, 33, 34, 35.

Behold

Behold therefore the care of God which he has for the Broken in Heart; He has given a charge to Christ his Son, to look well to them, and to bind up and heal their wounds: Behold also the faithfulness of Christ, who doth not hide, but read this Commission as soon as he entreth upon his Ministry, and also falls into the practical part thereof: *He healeth the Broken in Heart and bindeth up his wounds: Psalm*

147. 3.

And behold again into whose care, a broken heart and a contrite Spirit, hath put this poor creature; He is under the care of God, the care and cure of Christ; If a man was sure that his disease, had put him under the special care of the King and the Queen, yet could he not be sure of Life, he might Dye under their Sovereign hands. Ay, but here is a man

in



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in the favour of God, and under the hand of Christ to be healed; under whose hand, none yet ever died for want of skill and power in him to save their Life: wherefore this man must live, Christ has in Commission not only to *bind up* his Wounds, but to *heal him*; He has of himself so expounded it in reading his Commission: Wherefore he that has his *heart broken*, and that is of a *contrite Spirit*; must not only be taken in hand, but healed; Heal

as he covers intimacy with him, 16  
 an one, and prepares for him his

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2. 3.

This I say, he has in the Commission, the Broken Hearted are put

## A Broken Heart

25

put into his hand, and he has  
said himself he will heal him.  
Hence he says of that same man,  
I have seen his ways and will heal  
him; I will lead him also, and restore  
comforts unto him, and to his mourn-  
ers; and I will heal him, Isa. 57.  
the 15, 16, 17, 18, 19 verses.  
And this is a fifth demonstration.

Sixthly, As God prefers such a  
Heart, and so esteems the man  
that has it, as he desires his  
Company, has provided for him  
his Cordials, and given a charge  
to Christ to heal him: so he has  
promised in conclusion, to Save  
him. He Saveth such as be of a  
contrite Spirit; or as the mar-  
tyr has it, that be Contrite of  
spirit, Psal. 34. 18.

And this is the conclusion of  
all; For to Save a man, is the  
end of all special Mercy. He  
saveth such as be of a Contrite  
spirit. To Save, is to Forgive;

C

for

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for without forgiveness of Sins,  
 we cannot be Saved. *To Save,*  
 is to Preserve *one* in this miser-  
 able World; and to deliver one  
 from all those Devils, Temptati-  
 ons, Snares and Destructions  
 that would, were we not kept,  
 were we not preserved of God,  
 Destroy us Body and Soul for ever.  
*To Save,* is to bring a man Bo-  
 dy and Soul to Glory; and to  
 give him an Eternal Mansion  
 House in Heaven, that he may  
 dwell in the presence of this good  
 God, and the Lord Jesus, and  
 to sing to them the Songs of his  
 Redemption for ever and ever.  
 This it is to be Saved, nor can  
 any thing less than this, compleat  
 the Salvation of the Sinner. Now  
 this is to be the Lot of him that  
 is of a Broken Heart; and the  
 End that God will make with  
 him that is of a Contrite Spirit.  
*He saveth such as be Contrite.*  
 Spirit

*Spirit* : He saveth such ; this is Excellent.

But, Do the Broken in Heart believe this? Can they imagine, that this is to be the End that God has designed them to, and that he intended to make with them in the day in which he began to break their Hearts? No, no, they alas, think the quite contrary! They are afraid that this is but the beginning of Death, and a token, that they shall never see the face of God with Comfort, either in this World, or that which is to come. Hence they cry, *Cast me not away from thy Presence; or, Now I am free among the Dead, whom God remembers no more.* Psal. 51. 11. Psal. 88. 4, 5.

For indeed, there goes to the breaking of the Heart, a visible Appearance of the Wrath of God, and a Home-charge from  
C 2
Heaven



Heaven of the guilt of Sin to the Conscience. This to reason, is very dreadful ; for it cuts the Soul down to the ground. *For a wounded Spirit none can bear,* Prov. 18. 14.

It seems also now to this Man, that this is but the beginning of Hell ; but as it were, the first step down to the Pit ; when alas ! All these are but the beginnings of Love , and but that which makes way for Life. *The Lord-kills before he makes a live, he wounds before his Hands make whole.* Yea, he does the one, in Order to, or because he would do the other ; he wounds, because his Purpose is to heal. *He maketh sore, and bindeth up : He woundeth, and his Hands make whole ;* Deut. 32. 39. 1 Sam. 2. 6, Job 5. 18.

His design, I say, is the Salvation of the Soul. He scourgeth, he

he breaketh the Heart of every Son whom he receiveth; and Wo be to him whose Heart God breaketh not.

And thus have I proved, what at first I asserted; namely, *That a Spirit rightly Broken, an Heart truly Contrite, is to God an Excellent Thing.* A Broken and a Contrite Heart, O God, thou wilt not despise. For thus say I,

1. This is Evident, for that it is better than Sacrifices; than all Sacrifice.

2. The Man that has it, is of more esteem with God than Heaven and Earth.

3. God coveteth such a Man, for his Intimate and House-Companion.

4. He Reserveth for them his Cordials, and spiritual Comforts.

5. He has given his Son in charge, a Commandment, to take Care that the Broken hearted be healed, and he is resolved to heal them.

6. And concluded, that the Broken hearted, and they that are of a Contrite Spirit, shall be saved, that is, Possess of the Heavens.

I come now in Order, to shew you, what a *Broken Heart*, and what a *Contrite Spirit* is. This must be done, because in the Discovery of this, lies both the Comfort of them that have it, and the Conviction of them that have it not.

Now, that I may do this the better, I must propound, and speak to these four Things.

1. I must shew you, what an one that Heart is, that is not Broken, that is not Contrite.

2. I must shew you how, for, with what the Heart is Broken and made Contrite.

3. I shew you how, and what it is, when Broken, and made Contrite. And,

4. I shall last of all, give you some Signs of a Broken and Contrite Heart.

For the first of these, I to wit, What an one that Heart is, that is not a Broken, that is not a Contrite Heart.

1. The Heart before it is Broken, is Hard, and Stubborn, and Obstinate against God, and the Salvation of the Soul, *Zach. 7. 12.*

*Deut. 2. 30. Chap. 9. 27.*

2. 'Tis an Heart full of Evil Imaginations and Darkness, *Gen. 8. 12. Rom. 1. 21.*

3. 'Tis a Heart Deceitful, and subject to be deceived, especially about the things of an Eternal Concernment, *Isa. 44. 20. Deut. 12. 16.*

C. 4.

4. 'Tis



4. 'Tis an Heart, that rather gathereth Iniquity and Vanity to it self, than any thing that is good for the Soul, *Psal. 41. 6. Psal. 94. 11.*

5. 'Tis an Unbelieving Heart, and one that will turn away from God to Sin, *Heb. 3. 12. Deut. 17. 17.*

6. 'Tis an Heart, not prepared for God, being Uncircumcised, nor for the Reception of his holy Word, *2 Chron. 12. 14. Psal. 78. 38. Acts 7. 51.*

7. 'Tis an Heart not Single, but Double: 'Twill pretend to serve God, but will withall, lean to the Devil and Sin, *Psal. 12. 2. Ezek. 33. 31.*

8. 'Tis an Heart Proud and Stout; it loves not to be Controuled, though the Controuler be God himself, *Psal. 101. 5. Prov. 16. 5. Mal. 3. 1.*

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9. 'Tis an Heart that will give Place to Satan, but will Resist the Holy Ghost, *Act. 5. 3. Chap. 7. 51.*

10. In a Word, 'Tis deceitful above all things, and desperately Wicked: So wicked, that none can know it, *Jer. 17. 9.*

That the Heart before it is broken is such, and worse than I have described it to be, is sufficiently seen by the whole course of the World. Where is the man, (whose Heart has not been Broken, and whose Spirit is not Contrite) that according to the Word of God, deals honestly with his own Soul?

It is one Character of a right Heart, that it is sound in God's Statutes, and honest, *Psal. 119. 80. Luke 8. 15.*

Now, an honest Heart will not put off it self, nor be put off with that, which will not

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34. **The Excellency of**  
go for current Money with the  
Merchant ; I mean , with that  
which will not go for saving  
Grace at the day of Judgment.  
But alas, alas ! But few Men,  
how honest soever they are to  
others , have honesty towards  
themselves ; though he is the  
worst of Deceivers who decei-  
veth his own Soul, as James  
has it, about the things of his  
own Soul, Jam. 1. 22, 26. But  
Secondly, I now come to shew  
you, with **WHAT**, and **HOW**  
the Heart is Broken, and the  
Spirit made Contrite.

The Instrument with which  
the Heart is Broken, and with  
which the Spirit is made Contrite,  
is the Word. Is not my Word  
says God, like a Fire, and like a  
Hammer, that breaketh the Rock  
in pieces? Jer. 23. 29.

The Rock in this Text, is the  
Heart, which in another place

is compared to an *Adamant*,  
which *Adamant*, is harder than  
*Flint*, Zach. 7. 11, 12. Ezek. 3.

9.

This Rock, this *Adamant*, this

Stony Heart, is Broken and

made Contrite by the Word.

But it only is so, when the Word

is as a Fire, and as a Hammer

to break and melt it. And then,

and then only it is as a Fire, and

a Hammer to the Heart to break

it, when 'tis managed by the

Arm of God. No man can break

the Heart with the Word, no

Angel can break the Heart with

the Word; that is, if God fors

bears to second it by mighty

Power from Heaven. This made

*Belshazzar* go without an Heart

rightly broken, and truly con-

trite, though he was rebuked

by an Angel; and the *Pharisees*

die in their Sins, though rebu-

ked for them, and admonished



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to turn from them, by the Saviour of the World. Wherefore, though the Word is the Instrument with which the Heart is broken, yet it is not broken with the Word, till that Word is managed by the Might and Power of God.

This made the Prophet *Isaiah*, after long Preaching, cry out, *That he had laboured for Nought, and in Vain*: And this made him cry to God, *to Rent the Heavens and come down*; that the Mountains, or Rocky Hills, or Hearts, might be broken, and melt at his Presence, *Isa. 49. 4. Chap. 64. 1, 2.*

For he found by Experience, that as to this, no effectual Work could be done, unless the Lord put to his Hand. This also is often intimated in the Scriptures, where it saith, *When the Preachers preached effectually,*

to the breaking of Men's Hearts,  
the Lord wrought with them; the  
Hand of the Lord was with them;  
and the like, Mar. 16. 20. Acts  
11. 21.

Now, when the Hand of the  
Lord is with the Word, then  
'tis mighty; 'tis mighty tho-  
rough God, to the pulling down of  
strong Holds. 'Tis sharp then,  
as a Sword in the Soul and  
Spirit: It sticks like an Arrow  
in the Hearts of Sinners, to the  
causing of the People to fall at  
his Foot for Mercy. Then 'tis,  
as was said afore, as a Fire, and  
as a Hammer, to break this Rock  
in Pieces, 2 Cor. 10. 4. H. b. 4.  
14. Psal. 110. 3.

And hence the Word is made  
mention of, under a double Con-  
sideration.

1. As it stands by-itself.
2. As attended with Power  
from Heaven.

(broW

As

As it stands by it self, and is not seconded with saving Operation from Heaven, it is called the *Word ONLY*, the *Word Barely*, or as if it was only the *Word of Men*, 1 *Thess.* 1. v. 6, 7. 1 *Cor.* 4. 19. 20. 1 *Thess.* 2. 13.

Because then, it is only as managed by men, who are not able to make it accomplish that *Work*, The *Word of God*, when in a Man's hand *ONLY*, is like the Father's Sword in the hand of the sucking Child; which Sword, though never so well Pointed, and though never so sharp on the Edges, is not now able to conquer a Fox, and to make an Enemy fall and cry out for Mercy, because 'tis but in the hand of the Child.

But now, let the same Sword be put into the hand of a skilful Father, (and God is both skilful, and able to manage his Word)

Word) and then the Sinner, and then the proud helpers too, are both made to stoop, and submit themselves: Wherefore I say, tho the Word be the *Instrument*, yet of it self doth do no saving good to the Soul, the heart is not Broken, nor the Spirit made C. He thereby, it only worketh Death, and leaveth men in the chains of of their Sins, still faster bound over to Eternal Condemnation. 2 Cor. 2. 15, 16.

2. But when seconded by mighty Power, then the same word is as the roaring of a Lyon, as the piercing of a Sword, as a burning fire in the Bones, as thunder, and as a hammer that dashes all to pieces. Jer. 25. 38. Amo. 1. 2. Chap. 3. 8. A. 2. 37. Jer. 20. 9. Psal. 29. 3, 4, 5, 6, 7, 8, 9. Wherefore from hence it is to be concluded, that whoever has heard



heard the Word preached, and has not heard the Voice of the living God therein, has not as yet had their Hearts broken, nor their Spirits made contrite for their Sins.

And this leads me to the second thing, to wit, To shew how the heart is broken, and the spirit made contrite by the Word; *And verily it is, when the word comes home with Power.* But yet this is but general: Wherefore more particularly,

*First,* Then the VVord works effectually to this purpose, *when it findeth out the Sinner and his Sin, and shall convince him that it has found him out:* Thus it was with our first Father; when he had Sinned, he sought to hide himself from God; he gets among the Trees of the Garden, and there he shrouds himself; but yet not thinking him.

himself secure, he covers himself with *Fig-Leaves*, and now he lyeth quiet; now God shall not find me, thinks he, nor know what I have done; but lo, by and by, he hears the *Voice of the Lord God walking in the Garden*; and now *Adam*, what do you mean to do? Why as yet, he *sculketh*, and hides his head, and seeks yet to lye undiscovered; but behold, the Voice cries out, **ADAM!** And now he begins to Tremble: *Adam, where art thou?* Says God, and now *Adam* is made to Answer: But the Voice of the Lord God doth not leave him here: No, it now begins to search, and to enquire after his doings, and to *unravel* what he had wrapt together and covered, until it made him bare and Naked in his own sight before the face of God. *Gen. 3. 7, 8, 9, 10, 11.*

Thus

Thus therefore doth the Word, when managed by the Arm of God. It *findeth* out, it *singlet* out the Sinner, the Sinner finds it so; it finds out the *sins* of the Sinner, it *unravels* his whole Life, it strips him, and layes him Naked in his own sight, before the face of God; neither can the Sinner, nor his Wickedness, be longer hid and covered; and now begins the Sinner to see what he never saw before.

2. Another instance for this, is David, the man of our Text; he sins, he sins grossly, he sins and *hides it*, yea, and seeks to hide it from the sight of God and man. Well, Nathan is sent to Preach a Preaching to him, and that in *common*, and that in *special*; in *common*, by a Parable; in *special*, by a Particular Application of it to him: While Nathan only Preached in common or in general

neral, David was fith-whole, and stood as right in his own eyes, as if he had been as innocent and as harmless as any man alive: But God had a love for David, and therefore Commands his Servant Nathan, to go home, not only to Davids Ears, but to Davids Conscience.

Well, David now must fall: Says Nathan, Thou art the man; says David, I have Sinned (1 Sam. 12. 1, 5, 7, 13.) and then his heart was broken, and his Spirit made contrite, as this Psalm and our Text doth shew.

3. A third instance is that of Saul; he had heard many a Sermon, and was become a great Professor, yea, he was more zealous then was many of his Equals; but his heart was never Broken, nor his Spirit never made Contrite, till he heard one Preach from Heaven, till he heard



heard God, in the word of God, making enquiry after his Sins: *Saul, Saul, Why Persecutest thou me?* says Jesus; and then he can stand no longer; for then his heart brake, then he Falls to the Ground, then he Trembles, then he crys out, *Who art thou Lord? And Lord, what wilt thou have me to do?* Acts 8.

Wherefore as I said, *Then the Word works effectually to this purpose, when it findeth out the Sinner and his Sin, and also when it shall convince him that it has found him out.* Only I must joyn here a caution, for every operation of the word upon the Conscience, is not Saving; nor doth all Conviction end in the saving Conversion of the Sinner: It is then only such an operation of the word that is intended, namely, That shews the Sinner, not only the Evil of his ways, but brings

brings the heart unfeignedly over to God by Christ. And this brings me to the third thing.

*Thirdly*, I am therefore come to shew you, how, and what the Heart is, when Broken and made Contrite. And this I must do, by opening unto you the two chief Expressions in the Text.

1. What is meant by this word *Broken*.

2. What is meant by this word *Contrite*.

*First*, For this word *Broken*, Tindal renders it, a *Troubled* heart; but I think there is more in it, I take it therefore to be a heart *disabled*; as to former actions; even as a man whose bones are broken, is *disabled*, as to his way of running, leaping, wrestling or ought else, which vainly he was wont to do; wherefore that which was called a *broken-heart* in

in the Text, he calls his broken Bones, in verse the eighth; Cause me, saith he, to hear joy and gladness, that the bones which thou hast broken may rejoyce: And why is the breaking of the heart compared to the breaking of the Bones? but because, as when the bones are broken, the outward man is disabled as to what it was wont to do; so when the spirit is broken, the inward man is disabled as to what Vanity and Folly it before delighted in: hence Feebleness is joyned with this brokenness of heart, I am feeble, saith he; and sore broken: I have lost my strength and former vigor, as to vain and sinful courses, Psalm 38. 8.

This then it is to have the heart Broken, namely to have to be Lamed, Disabled, and taken off by sence of Gods wrath due to Sin, from that course of life it former.

formerly was conversant in ;  
and to shew that this work is  
not fancy, nor done, but with  
great trouble to the Soul, it is  
compared to the putting the  
Bones out of joynt, the breaking  
of the Bones, the burning of the  
Bones with Fire ; or as the tak-  
ing the natural Moisture from  
the Bones : The vexing of the  
Bones, &c. *Psal. 22. 14. Jer. 20. 9. Lam. 2. 13. Psal. 16. 2. Prov. 17. 22.*

All which are Expressions ad-  
orned with such Similitudes,  
as do undeniably declare, that  
to Sence and Feeling, a broken  
Heart is a grievous thing.

Secondly, *What is meant by the*  
*Word CONTRITE* *Job 6. 6.*  
Contrite Spirit is a Repentant  
one sorely grieved and deeply  
sorrowful for the Sins it has com-  
mitted against God, and to the  
Damage of the Soul ; and so it



is to be taken in all those places where a contrite Spirit is made mention of. As in *Psal.* 34. 18. *Isa.* 57. 15. *Chap.* 66. 2.

As a Man that has by his Folly procured a broken Legg or Arm, is heartily sorry, that ever he was so foolish, as to be engaged in such foolish Ways of Idleness and Vanity: So he whose Heart is broken, with a sense of Gods Wrath due to his Sin, hath deep sorrow in his Soul, and is greatly Repentant, that ever he should be such a Fool, as by Rebellious doings, to bring himself and his Soul to so much sharp Affliction. Hence, while others are sporting themselves in Vanity, such a one doth call his Sin, his greatest Folly: *My wounds stink, and are corrupt,* said David, *because of my Foolishness.* And again, *O God, thou knowest my Foolishness,* and *my Sins are not hid from*

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from thee, Psal. 38. 5. Psal. 69.

Men, what e'er they say with  
their Lips, cannot Conclude,  
yet their Hearts want breaking,  
that Sin is a foolish thing. Hence  
says, The foolishness of Fools, is  
their folly, Prov. 14. 24.

That is, the foolishness of  
some Men is, that they take  
pleasure in their Sins: for their  
sins are their Foolishness, and  
the folly of their Soul lies in their  
countenancing of this Foolish-  
ness. But the Man whose Heart  
is broken, he is none of these,  
he cannot be one of these, no  
more than he that has his Bones  
broken can rejoyce that he is de-  
scribed to play a Match at Football.  
Hence to hear others talk foo-  
lishly, is to the grief of those  
whom God has wounded: Or,  
it is in another place, Their  
words are like the piercings of a  
Sword,

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*Sword*, Pſal. 69. 26. Prov. 12.

This therefore, I take to be the meaning of these two Words *A Broken and a Contrite Spirit.*

Fourthly and lastly, As to the I now come more particularly to give you some Signs of a Broken Heart, of a broken and a contrite Spirit.

First, A Broken-hearted-man such as is intended in the Text is a sensible Man: He is brought to the Exercise of all the Senses of his Soul. All others are dead, senseless, and without true feeling of what the Broken-hearted man is sensible of.

1. He *SEES* himself to be what others are ignorant of: that is, he sees himself to be, not only a sinful man, but a man by Nature, in the Gall and Bitterness of Sin. In the Gall of Sin, is Peter's Expression to Simon, and it is a saying common to

men. For every man in a State of Nature, is in the Gall of Sin. He was shapen in it, conceived in it; it has also Possession of, and by that Possession, infected the whole of his Soul and Body, Psal. 51. 5. Act. 8. 23.

This he sees, this he understands; every Professor sees not this, because the Blessing of a broken Heart, is not bestowed on every one. David says, *There is no soundness in my Flesh.* And Solomon suggests, that a *Plague or running Sore, is in the very Heart*; but every one perceives not this, Psal. 38. 3. 1 King. 8. 38.

He saith again, That his *Wounds stank, and were Corrupted*; that his *Sore ran, and ceased not*, Psal. 38. 5. Psal. 77. 2.

But these things, the brutish Man, the Man whose Heart was never broken, has no Un-



derstanding of. But the Broken-hearted, the Man that has a broken Spirit, he fees as the Prophet has it; he fees his Sickness, he fees his Wound; *when Ephraim saw his Sickness, and Judah saw his Wound, Hof. 5. 13.* he fees it to his grief, he see it to his sorrow.

2. He **F E E L S** what others have no sence of. He *feels* the Arrows of the Almighty, and that they stick fast in him. He *feels* how sore and sick, by the smiting of God's *Hammer* upon his *Heart* to break it, his poor Soul is made. He *feels* a burden intollerable lying upon his Spirit. *Mine Iniquities, saith he, are gone over my Head as an heavy Burden, they are too heavy for me.* He *feels* also the heavy hand of God upon his Soul, a thing unknown to Carnal Men.

*Psal.*

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*Psal.* 38. 2. *Hos.* 6. 13. *Psal.* 38. 4.

He feels Pain being wounded, even such Pain as others cannot understand, because they are not broken. *My Heart*, says *David*, *is sore pained within me.* Why so? Why, *The Terrors of Death are fallen upon me.* The Terrors of Death causes Pain, yea Pain of the highest Nature. Hence that which is here called *Pains*, is in another place called *Pangs*, *Psal.* 55. 4. *Isa.* 21. 3.

You know, broken Bones occasion Pain, strong Pain; yea, Pain that will make a Man or Woman *Groan, with the Groaning of a deadly wounded Man,* *Ezek.* 30. 24.

Soul-Pain is the forest Pain, in comparison to which, the Pain of the Body is a very tolerable thing, *Prov.* 18. 14.

D 3

Now,

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Now, here is *Soul-Pain*, here is *Heart-Pain*, here we are discoursing of a Wounded, of a Broken Spirit: Wherefore this is Pain to be felt to the sinking of the whole Man; neither can any support this but God. Here is Death in this Pain, Death for ever, without God's special Mercy: This Pain will bring the Soul to, and this the Broken-hearted man doth feel. *The Sorrows of Death*, said David, *Compass'd me about, and the Pains of Hell got hold upon me, and I found Trouble and Sorrow*, Psalm 116.

Aye, I'll warrant thee, poor Man, thou foundest Trouble and Sorrow indeed. For the Pains of *Hell*, and Sorrows of *Death*, are Pains and Sorrow the most intollerable. But this the Man is acquainted with, that has his *Heart Broken*.

3. As he *Sees* and *Feels*, so he *HEARS* that which augments his *Woe* and *Sorrow*. You know, if a man has his *Bones* broken, he does not only *See* and *Feel*, but oft-times also, *Hears* what encreases his *Grief*; as that his *Wound*'s uncurable, that his *Bone* is not rightly sett, that there is danger of a *Gangreen*, that he may be lost for want of looking to. These are the *Voices*, the *Sayings*, that haunt the *House* of one that has his *Bones* broken. And a *Broken-hearted Man* knows what I mean by this; he hears that which makes his *Lips* quiver, and at the noise of which, he seems to feel *Rottenness* enter into his *Bones*: He trembleth in himself, and wishes that he may hear *Joy* and *Gladness*, that the *Bones*, the *Heart* and *Spirit* which God has broken, may



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may rejoyce, *Hab. 3. 16. Psal.*  
*51. 8.*

He thinks he hears God say,  
the Devil say, his Conscience  
say, and all good Men to whis-  
per among themselves, saying,  
*There is no help for him in God.*  
*Job* heard this, *David* heard  
this, *Heman* heard this; and  
this is a common sound in the  
Ears of the Broken-hearted.

4. The Broken-hearted  
**S M E L L** what others cannot  
scent: Alas! Sin never *smell'd*  
so to any man alive, as it *smells*  
to the Broken-hearted. You  
know, Wounds will stink; but  
no stink like that of Sin, to the  
Broken hearted Man: *His own*  
*Sins* stink, and so doth the Sins  
of all the World, to him. *Sin*  
*is like Carrion*, 'tis of a stinking  
Nature; yea, it has the worst  
of smells, however some Men  
like it, *Psal. 38. 5.*

But

But none are offended with the scent thereof, but God, and the Broken hearted Sinner; *My Wounds stink and are corrupt,* saith he, *both in God's Nostrils, and mine own.*

But, alas! Who smells the stink of Sin? None of the Carnal World; they, like *Carriion-crows*, seek it, love it, and eat it as the Child eats Bread. *They eat up the Sin of my People,* saith God, *and set their Heart on their Iniquity,* Hos. 4. 8.

This I say, they do, because they do not smell the Nautious Scent of Sin: You know, that what is *Nautious* to the smell, cannot be Pallatable to the Taste. The Broken hearted Man doth find, that Sin is nautious, and therefore cries out, it stinketh. They also think at times, the smell of Fire, of Fire and Brimstone, is upon them, they are

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so sensible of the Wages due to  
Sin.

5. The Broken-hearted, is  
also a *Tasting* Man. Wounds, it  
fore, and full of Pains, of great  
Pains, do sometimes alter the  
Taste of a Man. They make  
him think, his Meat, his Drink  
yea, that Cordials have a bitter  
Taste in them. How many  
times doth the poor People of  
God, that are the only men that  
know what a Broken-heart doth  
mean, cry out, that Gravel,  
*Wormwood*, *Gall* and *Vinegar*  
was made their Meat, *Lam.* 3.  
15, 16, 19.

This Gravel, Gall and Worm-  
wood, is the true temporal Taste  
of Sin; and God to make them  
loath it for ever, doth feed them  
with it, till their Hearts boil  
like, and break therewith.  
Wickedness is pleasant of Taste  
to the World. Hence 'tis said, *The*  
fee

feed on Ashes, they feed on Wind,  
 La. 44. 20. Hos. 12. 1. Lusts, or  
 any thing that is Vile and re-  
 use, the Carnal World think  
 relishes well; as is set out most  
 notably in the Parable of the  
 Prodigal Son, He would fain have  
 filled his Belly, saith our Lord,  
 with the Husks that the Swine  
 did Eat. But the Broken-hear-  
 ted Man has a relish that's true  
 as to these things; though by  
 reason of the anguish of his  
 Soul, it also abhors all manner  
 of dainty Meat, Job 33. 19, 20.  
 Psal. 107. 17, 18, 19.

Thus I have shewed you one  
 sign of a Broken-hearted Man;  
 he is a sensible Man, he has all  
 the Sences of his Soul awaken-  
 ed, he can See, Hear, Feel, Taste,  
 Smell, and that as none but him-  
 self can do. I come now to a  
 nother sign of a Broken and Con-  
 trite Man.

Secondly.



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Secondly, And that is, *He is a very sorrowful Man.* Thus, as the other is natural, 'tis natural to one that is in Pain, and that has his Bones broken, to be a grieved and sorrowful Man.

*He is none of the jolly ones of the times, nor can he, for his Bones, his Heart, his Heart is broken.*

1. *He is sorry for that he feels and finds in himself, a Privy of Nature:* I told you before, he is sensible of it, he feels it, he feels it; and here I say, *he is sorry for it.* 'Tis this that makes him call himself *wretched Man*; 'tis this that makes him *loath and abhor himself*; 'tis this that makes him *Blush*; blush before God and be *Ashamed*, Rom. 7. 24. Job 42. 5, 6. Ezek. 36. 31.

*He finds by Nature, no Form nor Comeliness in himself; but the more he looks in the Glass of*

of the Word, the more Unhand-  
som, the more Deformed he  
perceiveth Sin has made him :  
Every Body sees not this, there-  
fore every Body is not sorry for  
it : But the broken in *Heart*,  
sees that he is by Sin corrupted,  
marr'd, full of Lewdness and  
Naughtiness ; he sees that in  
him, that is, in his Flesh dwells  
no good thing ; and this makes  
him sorry, yea, it makes him  
sorry at *Heart*. A Man that  
has his Bones broken, finds he is  
spoil'd, marr'd, disabled from  
doing as he would and should,  
at which he is grieved and made  
sorry.

Many are sorry for actual  
Transgressions, because they do  
oft bring them to shame before  
Men ; but, but few are sorry for  
the Defects that Sin has made in  
Nature, because they see not  
those Defects themselves. A  
Man

Man cannot be sorry for the sinful Defects of Nature, till he sees they have rendered him contemptible to God; nor is it any thing but a sight of God, that can make him truly see what he is, and so be heartily sorry for being so. Now *mine Eyes see thee*, said Job, *now I abhor myself. Woe is me, I am undone*, said the Prophet, *for mine Eyes have seen the Lord, the King.* And 'twas This that made Daniel say, *his Comeliness in him was turned into Corruption*; For he had now the Vision of the Holy One, Job 42. 6. Isa. 6. 1, 2, 3, 4, 5. Dan. 10. 8.

Visions of God, break the Heart, because by the sight the Soul then has of his Perfections, it sees its own infinite, and unspeakeable Disproportion, because of the Vileness of its Nature.

Suppose a Company of ugly, uncomly, deformed Persons, dwelt together in one house; and suppose, that they never yet saw any Man or Woman more than themselves, that were Arrayed with the Splendors and Perfections of Nature: These would not be capable of comparing themselves with any but themselves, and consequently, would not be affected, and made sorry, for their uncomly, natural Defections. But now, bring them out of their Cells and Holes of Darkness, where they have been shut up by themselves, and let them take a view of the Splendor and Perfections of Beauty that are in others; and then, if at all, they will be sorry and dejected, at the View of their own Defects.

This is the case; Men by Sin are marr'd, spoil'd, corrupted, depraved,



depraved, but they dwell by themselves in the dark; they see neither God, nor Angel, nor Saint, in their excellent Nature and Beauty; and therefore, they are apt to count even their own uncomly parts, their Ornaments and their Glory. But now, let such, as I said, see God, see Saints, or the Ornaments of the Holy Ghost, and themselves as they are without them; and then they cannot, but must be affected with, and sorry for their own Deformity. When the Lord CHRIST put forth but little of his Excellency before his Servant Peter's Face, it raised up the Depravity of Peter's Nature before him, to his great Confusion and Shame; and made him cry out to him in the midst of all his Fellows, *Depart from me, for I am a sinful Man, O Lord!* Luke 5. 4, 5, 6, 7, 8. Thus

This therefore, is the cause of a *Broken Heart*; even a sight of Divine Excellencies, and a Sence that I am a poor, depraved, spoiled, defiled Wretch: And this sight having broken the *Heart*, begets sorrow in the Broken-hearted.

2. The Broken-hearted is a sorrowful Man, for that he finds his Depravity of Nature strong in him, to the putting forth it self to oppose, and overthrow what his *changed Mind* doth prompt him to. *When I would do Good, said Paul, Evil is present with me, Rom. 7. 21.* Evil is present to oppose, to resist, and make Head against the desires of my Soul. The Man that has his Bones broken, may have yet a Mind to be industriously Occupied, in a lawful and honest Calling, but he finds by Experience, that an Infirmity attends his

his present *Condition*, that strongly resists his good Endeavours: And at this he shakes his Head, makes Complaints, and with sorrow of Heart he sighs and says, *I cannot do the thing that I would.* Rom. 7. 15. Gal. 5. 17.

I am weak, I am feeble, I am not only *Depraved*, but by that *Depravity*, *Deprived* of Ability to put good Motions, good Intentions and Desires into Execution, to Compleatness; O, says he, *I am ready to halt, my Sorrow is continually before me.*

You must know, the Broken-hearted loves God, loves his Soul, loves Good and hates Evil. Now, for such an one to find in himself, an Opposition, and continual Contradiction to this holy *Passion*, it must needs cause Sorrow; Godly Sorrow, as the Apostle Paul calls it. For such are made sorry after a godly sort.

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fort. To be sorry, for that thy Nature is with Sin depraved, and that through this Depravity, thou art deprived of Ability to do what the Word, and thy holy Mind doth prompt thee to, is to be sorry after a godly sort. For this Sorrow worketh that in thee, of which thou wilt never have cause to Repent; no, not to Eternity, 2 Cor. 7. 9, 10, 11.

3. The Broken-hearted Man is sorry for those Breaches, that by Reason of the depravity of his Nature, is made in his Life and Conversation. And this was the Case of the Man in our Text. The vileness of his Nature had broken out to the defiling of his Life, and to the making of him at this time, base in Conversation. This, this was it, that all to brake his Heart.

He



He saw in this he had dishonoured God, and *that* cut him. *Against thee, thee only have I sinned, and done this Evil in thy Sight*, Psal. 51. 4. He saw in this, he had caused the Enemies of God to open their Mouths and Blaspheme; and this cut him to the Heart. This made him cry, *I have sinned against thee, Lord*. This made him say, *I will declare mine Iniquity, I will be sorry for my Sin*, Psal. 38. 18.

When a man is designed to do a matter, when his *Heart* is set upon it. (and the Broken-hearted doth design to glorifie God) an Obstruction to that Design, the spoyling of this Work makes him *Sorrowful*. *Hannah* coveted Children, but could not have them, and this made her *a Woman of a sorrowful Spirit*. 1 Sam. 1. 15.

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A Broken-hearted Man would be well *inwardly*, and do that which is well *outwardly*; but he *feels*, he *finds*, he *sees*, he is prevented, prevented at least in part. This makes him sorrowful, in this he *Groans*, groans earnestly, being burdened with his Imperfections, 2 Cor. 5. 1, 2, 3.

You know, one with broken Bones has Imperfections many, and is more sensible of them too, (as was said afore, than any other Man;) and this makes him sorrowful; yea, and makes him conclude, *That he shall go softly all his days, in the Bitterness of his Soul*, Isa. 57. 15.

Thirdly, The Man with a Broken Heart, is a very Humble Man; or true Humility, is a sign of a Broken Heart. Hence, Brokenness of Heart, Contrition  
of

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of Spirit, and Humbleness of  
Mind, are put together. To re-  
vive the Heart of the humble, and  
to revive the Spirit of the Con-  
trite Ones, Isa. 57. 15.

To follow our Similitude  
Suppose a Man while in bodily  
Health, stout and strong, and  
one that fears and cares for no  
Man; yet let this Man have but  
a Leg or an Arm broken, and  
his Courage is quell'd; he is  
now so far off from hectoring  
of it with a Man, that he is  
afraid of every little Child that  
doth but offer to touch him.  
Now he will Court the most  
feeble that has ought to do with  
him, to use him and handle him  
gently: Now he is become a  
Child in Courage, a Child in  
Fear, and humbleth himself as  
a little Child.

Why, thus it is with that  
Man that is of a Broken and  
Con-

Contrite Spirit. Time was indeed, he could hector, even hector it with God himself, saying, *What's the Almighty, that we should serve him? Or what Profit shall I have, if I keep his Commandments?* Job 21. 15. Mal. 3. 13, 14.

Ay! But now his Heart is broken, God has wrestled with him, and given him a fall, to the breaking of his Bones, his Heart; and now he Crouches, now he Cringes, now he begs of God, that he will not only do him good, but do it with tender Hands. *Have Mercy upon me, O God, said David, yea, according to the Multitude of thy TENDER Mercies, blot out my Transgressions, Psal. 51. 1.*

He stands as he sees, not only in need of Mercy, but of the tenderest Mercies; God has several sorts of Mercies, some more  
rough



*rough, some more tender.* God can save a Man, and yet have him a *dreadful* Way to Heaven. This the Broken hearted sees, and this the Broken-hearted dreads, and therefore pleads for the *tenderest* sort of Mercies; and here we read of his *gentle* dealing, and that he is very pitiful, and that he deals tenderly with his. But the Reason of such Expressions no man knows, but he that is Broken-hearted, he has his Sores, his *running* Sores, his *stinking* Sores: Wherefore he is pained, and therefore covets to be handled tenderly. Thus God has broken the Pride of his Spirit, and humbled the Loftiness of Man. And his Humility yet appears,  
1. In his Thankfulness for Natural Life: He reckoneth at Night, when he goes to Bed, that like as a Lion, so God will  
tear

tear him to pieces before the Morning-Light, Isa. 38. 13.

There is no Judgment that has fallen upon others, but he counts of right he should be swallowed up by it. *My Flesh trembleth for fear of thee, and I am afraid of thy Judgments, Psal. 119. 120.*

But perceiving a day added to his Life, and that he in the Morning, is still on this side Hell; he cannot choose but take notice of it, and acknowledge it as a special Favour, saying, God be thanked for holding my Soul in Life till now, and for keeping my Life back from the Destroyer. Compare Job 32. 22, and Psal. 56. 13. Psal. 86. 13.

Man before his Heart is broken, counts Time his own, and therefore he spends it lavishly, upon every idle thing. His

Soul is far from fear, because the Rod of God is not upon him, but when he sees himself under the wounding hand of God, or when God like a Lyon, is breaking all his Bones, then he humbleth himself before him, and falleth at his Foot. Now he has learn'd to count every Moment a Mercy, and every small Morfel a Mercy.

2. Now also, the least hopes of Mercy for his Soul, O, how Precious is it! He that was wont to make Ors of the Gospel, and that valued Promises but as *Stubble*, and the Words of God but as *Rotten Wood*: Now with what an Eye doth he look on the Promise? Yea, he counteth a *Peradventure* of Mercy more rich, more worth than all the World. Now as we say *He is glad to leap at a Crust*; now to be a Dog in God's House, is counted

counted better by him, than to dwell in the Tents of the Wicked, *Matr. 15. 26, 27. Luke 15. 17, 18, 19.*

3. Now he that was wont to look scornfully upon the People of God, yea, that used to scorn to shew them a gentle cast of his Countenance: Now he admires and bows before them, and is ready to lick the Dust of their Feet; and would count it his greatest, the highest Honour, to be as one of the least of them. *Make me as one of thy Hired Servants*, says he, *Luke 15. 19.*

4. Now he is in his own Eyes the greatest Fool in Nature, for that he sees he has been so mistaken in his ways, and has not yet but little, if any true Knowledge of God. *Every one now*, says he, *has more Knowledge of God than I, every one serves*  
him



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him better than I,    Plal. 73. 21,  
22    Prov. 30. 2, 3.

5. Now may he be but one,  
though the least in the King-  
dom of Heaven! Now may he  
be but one, though the least in  
the Church on Earth! Now  
may he be but loved, though  
the least beloved of Saints! *How*  
*high an Account doth he set thereon.*

6. Now when he talketh  
with God or Men, how doth he  
debase himself before them! If  
with God, how does he accuse  
himself; and load himself with  
the Acknowledgments of his  
own Villanies, which he com-  
mitted in the days wherein he  
was the Enemy of God? Lord,  
said Paul, that Contrite One, I  
Imprisoned, and did beat in every  
Synagogue them that believe on  
thee: And when the Blood of thy  
Martyr Stephen was shed, I also  
was standing by, and consenting

unto

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unto his Death, and kept the Raiment of them that slew him, Act. 22. 19, 20. Yea, I punished thy Saints oft in every Synagogue, and Compelled them to Blaspheme: And being exceeding mad against them, I Persecuted them even unto strange Cities, Act. 9, 10, 11.

Also when he comes to speak to Saints, how doth he make himself vile before them? I am, saith he, the least of the Apostles, I am not meet to be called an Apostle; I am less then the least of all Saints; I was a Blasphemer, I was a Persecuter, and Injurious, &c. 1 Cor 15 9. Ephes. 3. 8. 1 Tim. 1. 13.

What Humility, what Self-abasing Thoughts, doth a Broken Heart produce? When David danced before the Ark of God also, how did he discover his Nakedness to the disliking of

of his Wife? And when she taunted him for his doings, says he, *It was before the Lord, &c. And I will be yet more vile than thus, and will be base in mine own Sight,* 2 Sam. 6. 20, 21, 22.

Oh that Man that is, or that has been sorely broken in his Spirit, and that is of a Contrite Heart, is a lowly, a humble Man.

Fourthly, The Broken-hearted Man, is a Man that sees himself in Spirituall to be poor: Therefore as Humble and Contrite, so Poor and Contrite are put together in the Word: But to this Man will I look, even to him that is Poor and of a Contrite Spirit, Isa. 66. 1, 2.

And here we still pursue our Metaphor. A wounded Man, a Man with broken Bones, concludes his Condition to be but Poor, very Poor: Ask him how

how he does, and he Answers, }  
 Truly Neighbour, in a very Poor }  
 Condition. Also you have the }  
 Spiritual Poverty of such as }  
 have, or have had their Hearts }  
 broken, and that have been of }  
 Contrite Spirits, much made }  
 mention of in the Word. And }  
 they go by two Names to distin- }  
 guish them from others: They }  
 are called *THE* Poor, that is, }  
 God's Poor; they are also called, }  
 the Poor in Spirit, Psal. 72. 2. }  
 Psal. 74. 9. Mat. 5. 3. }  
 Now, the Man that is poor }  
 in his own Eyes, (for of him }  
 we now discourse, and the Bro- }  
 ken hearted is such an one,) is }  
 sensible of his wants. He knows }  
 he cannot help himself, and }  
 therefore is forced to be con- }  
 tent to live by the Charity of }  
 others. Thus it is in Nature, }  
 thus it is in Grace.



*First*, The Broken-hearted now knows his wants, and he knew it not till now. As he that has a broken Bone, knew no want of a Bone-setter, till he knew his Bone was broken: His broken Bone makes him know it, his Pain and Anguish makes him know it: And thus it is in Spirituall. Now he sees, *to be Poor indeed*, is to want the fence of the Favour of God; for his great Pain, is fence of Wrath, as has been shewn before. And the Voice of Joy would heal his broken Bones, Psal. 51. 8.

Two things he thinks would make him Rich.

1. *A Right and Title to Jesus Christ, and all his Benefits.*

2. *And Saving Faith therein.* They that are Spiritually Rich, are rich in Him, and in the Faith of Him, 2 Cor. 8. 9. James 2.

The first of these, giveth us  
Right to the *Kingdom of Hea-*  
*ven*; and the second, yields the  
Soul the Comfort of it; and  
the Broken hearted Man wants  
the Sence and Knowledge of his  
Interest in these. That he knows  
he wants them, is plain; but  
that he knows he has them, is,  
what as yet he wants the At-  
tainment of. Hence he says,  
*The Poor and Needy seek Water,*  
*and there is none, and their*  
*Tongue fails for Thirst: There*  
*is none in their View, none in*  
*their View for them, Isa. 41.*

Hence David when he had  
his Broken Heart, felt he wan-  
ted Washing, he wanted Purg-  
ing, he wanted to be made  
White: He knew that Spiritu-  
al Riches lay there, but he did  
not so well perceive, that God  
had wash'd and purged him.

Yea, he rather was afraid that all was going, that he was in danger of being cast out of God's Presence, and that the Spirit of Grace would be utterly taken from him. See Psalm 51.

That's the first thing: *The Broken-hearted is Poor, because he knows his Wants.*

Secondly, *The Broken-hearted is Poor, because he knows, he cannot help himself to what he knows he wants.* The Man that has a broken Arm, as he knows it, so he knows of himself he cannot Set it. This therefore is a second thing, that declares a Man is Poor, otherwise he is not so: For, suppose a Man wants never so much, yet if he can but help himself, if he can furnish himself, if he can supply his own wants out of what he has, he cannot be a poor Man: Yea, the more he wants,

the greater is his Riches, if he can supply his own wants out of his own Purse.

He then is the poor Man, that knows his spiritual want, and also knows he cannot supply, or help himself.

But this the Broken-hearted knows, therefore he in his own Eyes, is *the only Poor Man*. True, he may have something of his own, but that will not supply his want, and therefore he is a poor man still. I have Sacrifices, says *David*, but thou dost not desire them, therefore my Poverty remains, *Psalms 51*. 16.

Led is not Gold, Led is not currant Money with the Merchant: There is none has spiritual Gold to Sell but Christ, *Rev. 3. 18*.

What can a Man do to procure Christ, to procure Faith or



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What can a Man do to procure Christ, to procure Faith:

or

or Love? Yea, had he never so much of his own carnal Excellencies, not one Penny of it will go for Pay, in that Market where Grace is to be had. If a Man would give all the Substance of his House for Love, it would be utterly Contemned, Song 8.7.

This the Broken-hearted Man perceives, and therefore he sees himself to be spiritually poor; True, he has a broken Heart, and that's of great Esteem with God, but that is not of Natures Goodness; that's a Gift, a Work of God, that's the Sacrifices of God: Besides, a Man cannot remain content, and at rest with that; for that in the nature of it, does but shew him he is poor, and that his wants are such as himself cannot supply. Besides, there's but little ease in a broken Heart.

Thirdly, The Broken-hearted Man

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Man is poor and sees it, Because  
he finds he is now disabled to live  
any way else, but by B E G-  
G I N G.

This David betook himself  
to, though he was a King;  
for he knew as to his Souls  
health, he could live no way  
else: This poor Man cryed, saith  
he, and the Lord heard him, and  
saved him out of all his Troubles.  
(Plal. 34. 6.) And this leads me  
to the fifth Sign.

Fifthly, Another sign of a  
broken Heart, is a Crying, a Cry-  
ing O U T. Pain you know  
will make one cry: Go to them  
that have upon them the an-  
guish of broken Bones, and see  
if they don't cry; Anguish  
makes them cry. This, this  
is that which quickly follows,  
if once thy Heart be Broken,  
and thy Spirit indeed made  
Contrite.

First,



*First*, I say, *Anguish* will make thee cry. *Trouble and Anguish*, said *David*, have taken hold upon me, *Psal.* 119. 143. *Anguish* you know, doth naturally provoke to crying; now as a broken Bone has anguish, a broken Heart has anguish; Hence the Pains of one that has a *Broken Heart*, are compared to the Pangs of a *Woman in Travel*, *John* 16. 20, 21, 22.

1. *Anguish* will make one cry alone, cry to ones self; and this is called a bemoaning of of ones self. I have surely hear'd *Ephraim bemoaning himself*, said *God*, *Jer.* 31. 18.

That is, being at present under the breaking chastizing Hand of *God*: *Thou hast Chastised me*, saith he, and I was *Chastised*, as a *Bullock unaccustomed to the Yoke*: This is his meaning also, who said,

mourn in my Complaint, and make  
a noise; and why? Why, My  
Heart is Pained within me, Psal.  
53. 2, 3, 4.

This is a Self-bemoaning, a  
bemoaning themselves in Se-  
cret and Retired Places.

You know, it is common  
with them who are distressed with  
Anguish, though all alone, to  
cry out to themselves of their  
present Pains, saying, O my  
Leg! O my Arm! O my Bowels!  
Or as the Son of the Shunamites  
Son, My Head, my Head, 2 King.  
4. 19. O the Groans, the Sighs,  
the Cries, that the Broken-hear-  
ed have, when by themselves  
or alone! O say they, my Sins,  
my Sins, my Soul, my Soul: How  
am I loaden with Guilt? How am  
I surrounded with Fear? O this  
hard, this desperate, this unbel-  
ieving Heart! O how Sin defileth  
my Will, my Mind, my  
Con-

science ! *I am Afflicted and ready to die,* Psal. 88. 15.

Could some of you carnal People, but get behind the Chamber Door, to hear Ephraim when he is at the work of *Self-bemoaning*, 'twould make you stand amazed to hear him bewail that Sin in himself, in which you take delight ; and to hear him bemoan his mispending of time, while you spend all in pursuing your filthy Lusts ; and to hear him offended with his Heart, because 'twill not better comply with God's Holy Will, while you are afraid of his Word and ways, and never think your selves better, than when farthest off of God. The Unruliness of the Passions, and Lusts of the Broken hearted, make them often get into a Corner, and thus bemoan themselves.

*Secondly,*

Secondly, As they thus cry out in a bemoaning manner of, and to themselves; so they have their Out-cries of, and against themselves, to others. As she said in another Case, Behold and see, if there be any Sorrow like my Sorrow, Lam. 1. 12.

O the the bitter Cries and Complaints that the Broken-hearted have, and make to one another! Still every one imagining, that his own Wounds are deepest, and his own Sores fullest of anguish, and hardest to be Cured. Say they, If our Iniquities be upon us, and we pine away in them, how can we then live? Ezek. 33. 10. *Read on*

Once being at an honest Womans House, I after some Pause, asked her how she did, she said, Very badly; I asked her if she was sick, she answered No; What then said I? Are any of your

*turn over*



your Children ill? She told me  
No: VVhat, said I, is your Hus-  
band amiss, or do you go back on  
the VVorld? No, no, said she,  
But I am afraid I shall not be sa-  
ved. And brake out with heavy  
Heart, saying, Ah Goodman  
Bunyan! Christ and a PITCHER;  
if I had Christ, though  
I went and begged my Bread with  
a Pitcher, it would be better with  
me, than I think it is now.

This VVoman had her Heart  
broken, this VVoman wanted  
Christ, this VVoman was con-  
cerned for her Soul: There are  
but few VVomen, rich VVo-  
men, that count Christ and a  
Pitcher, better than the VVorld,  
their Pride and Pleasures. This  
VVomans Cries are worthy to  
be Recorded: 'Twas a Cry that  
carried in it, not only a sense of  
the want, but also of the worth  
of Christ. A This Cry, Christ and

Pitcher, made a melodious Noise }  
in the Ears of the very Angels.

But I say, few VVomen cry  
out thus; few VVomen are so  
in love with their own Eternal  
Salvation, as to be willing to  
part with all their Lusts and  
Vanities, for Jesus Christ and  
a Pitcher. Good Jacob also was  
thus; If the Lord, said he, will  
give me Bread to eat, and Ra-  
ment to put on, then he shall be  
my God: Yea, he Vowed it  
should be so. And Jacob Vow-  
ed a Vow, saying, If God will be  
with me, and keep me in this way  
that I go, and will give me Bread  
to eat, and Rayment to put on;  
so that I come again to my Father's  
House in Peace: Then shall the  
Lord be my God, Gen. 28.

3. As they bemoan them-  
selves, and make their Com-  
plaints to one and another, so  
they cry to God. O God, said  
Heman,

*Heman*, *I have cryed Day and Night to thee*: But when? VVhy, when his Soul was full of trouble, and his Life grew near to the Grave; *Pfal.* 88. 1, 2, 3. Or as it says in another place, *Out of the Deep, out of the Belly of Hell Cryed I*: By such VVords, Expressing what painful Condition they were in when they cried, *Pfal.* 130. 1. *Jonah* 2. 2.

See how God himself VVords it, *My Pleasant Portion*, says he, *is become a Desolate Wilderness, and being desolate, it Mourneth unto me*, *Jer.* 12. 11.

And this also is natural to those whose Heart is Broken. Whether goes the Child, when it catcheth harm, but to its Father, to its Mother? Where doth it lay its Head, but in their Laps? Into whose Bosom doth it pour out its Complaint, more especially, but into the Bosom of

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a Father, of a Mother ; because there is Bowels, there is Pity, there is Relief and Succour? And thus it is with them, whose Bones, whose *Heart is broken*: 'Tis natural to them, they must cry, they can't but cry to him. *Lord heal me, said David, for my Bones are vexed ; Lord heal me, for my Soul is vexed, Psal. 6. 1, 2, 3.*

He that cannot cry, feels no Pain, sees no Want, fears no Danger, or else is Dead.

*Sixthly, Another Sign of a Broken Heart, and of a Contrite Spirit, is, It Trembleth at God's Word. To him that is Poor, and of a Contrite Spirit, and Trembleth at my Word, Isa. 66. 2.*

The *Word of God*, is an awful Word to a Broken-hearted Man. Solomon says, *The Word of a King is as the Roaring of a Lion ;* and if so, what is the *Word of God* ?



God? (For by the Wrath and Fear, is meant the Authoritative Word of a King.)

We have a Proverb, *The Burnt Child dreads the Fire*; *The whipp'd Child fears the Rod*; even so the Broken-hearted fears the Word of God. Hence you have a Remark set upon them *that Tremble at God's Word*.

To wit, They are they that keep *among the Godly*; they are they that keep *within Compass*; they are they that are *aptest to Mourne*, and to *stand in the Gapp*, when God is angry; *And to turn away his Wrath from a People*.

'Tis a Sign the Word of God has had Place, and wrought Powerfully, when the Heart trembleth at it, is afraid, and stands in awe of it. When Joseph's Mistress tempted him to lie with her, he was afraid of the Word of God; *How shall I*

do this great Wickedness, said he, and sin against God? He stood in awe of God's Word, durst not do it, because he kept in Remembrance, what a dreadful thing it was to Rebel against God's Word. When old Eli heard that the Ark was taken, his very Heart trembled with in him; for he read by that sad loss, that God was angry with Israel, and he knew the Anger of God, was a great and terrible thing. When Samael went to Bethlehem, the Elders of the Town Trembled, for they feared that he came to them with some sad Message from God, and they had had Experience of the dread of such things before, Gen. 39. 7, 8, 9. 1 Sam. 4. 13. 16. 1, 2, 3, 14.

When Ezra would have a Mourning in Israel for the Sins of the Land, he sent, And there came

came to him every one that trembled at the Words of the God, of Israel, because of the Transgressions of those, that had been carried away, Ezek. 9. 4.

There are, I say, a sort of People, that tremble at the Words of God, and that are afraid of doing ought that is contrary to them; but they are only such, with whose Souls and Spirits the Word has had to do. For the rest, they are resolved to go on their course, let God say what he will. As for the Word of the Lord, said Rebellious Israel to Jeremiah, which thou hast spoken to us in the Name of the Lord, we will not bearken unto it: But we will do whatsoever thing goeth out of our own Mouth, Jer. 44. 16, 17. But, do you think, that these People did ever feel the Power and Majesty of the Word of God, to break

break their Hearts? No verily ;  
 had that been so, they would  
 have trembled at the *Words of God*,  
 they would have been afraid of the  
*Words of God*. God may com-  
 mand some People what he will,  
 they'll do what they list. What  
 care they for God? What care  
 they for his *Word*? Neither  
 Threats nor Promises, neither Pun-  
 ishments or Favours, will make  
 them obedient to the *Word of*  
*God*; & all because they have not  
 felt the Power of it, their Hearts  
 have not been broken with it.  
 When King *Josias* did but read  
 in God's Book, what Punish-  
 ment God had threatned against  
 rebellious *Israel*; though he  
 himself was a holy and good  
 Man, He *Humbled himself*, he  
 rent his *Clothes*, and wept before  
 the *Lord*, and was afraid of the  
 judgment threatned, 2 King. 22.  
 Chron. 34.



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For he knew what a dreadful thing the *Word of God* is. Some Men, as I said before, dare do any thing, let the *Word of God* be never so much against it; but they that tremble at the *Word*, dare not do so. No, they must make the *Word* their rule for all they do; they must go to the Holy Bible, and there enquire what may, or may not be done; for they tremble at the *Word*.

This then is another Sign, a true Sign that the Heart has been broken, namely, *When the Heart is made afraid of, and trembleth at the Word*, Acts 9. 4, 5, 6. Chap. 16. 29, 30, 31.

Trembling at the *Word*, is caused by a belief of what is deserved, threatened, and of what will come, if not prevented by Repentance; and therefore the Heart melts, and breaks before the Lord.

I come in the next place, to speak to this Question.

*But what necessity is there, that the Heart must be broken? Cannot a Man be Saved unless his Heart be broken?*

I answer, avoiding Secret Things, which only belongs to God, there is a Necessity of breaking the Heart, in Order to Salvation; because a Man will not sincerely comply with the means conducing thereunto, until his Heart is broken. For,

*First, Man, take him as he comes into the World, as to Spirituals, as to Evangelical Things, in which mainly lies Man's Eternal Felicity, and there he is as one Dead, and so Stupified, and wholly in himself, as unconcerned with it: Nor can my Call nor Admonition, that has not a Heart-breaking-Power attending of it, bring him to a due Con-*

sideration of his present State,  
and so unto an effectual Desire  
to be Saved.

Many ways God has Manifested this.

1. He has threatned Men with Temporal Judgments; yea, sent such Judgments upon them, once and again, over and over, but they will not do. What says he, *I have given you cleanness of Teeth in all your Cities; I have withholden the Rain from you; I have smitten you with Blasting and Mildew; I have sent among you the Pestilence; I have overthrow some of you, as God Overthrew Sodom and Gomorrah: Yet have ye not returned unto me saith the Lord,* Amos 4. 6, 7, 8, 9, 10, 11.

See here! Here is Judgment upon Judgment, Stroke after Stroke, Punishment after Punishment, but all will not do unless

unless the Heart is broken ! Yea, another Prophet seems to say, that such things, instead of converting the Soul, lets it further off : If Heart-breaking Work attend such strokes, *Why should ye be stricken any more*, says he ? *Ye will Revolt more and more*, Isa. 5.

Man's Heart is fenced, it is grown Gross, there is a Skin, that like a Coat of Male has wrapp'd it up, and enclosed it on every side. This Skin, this Coat of Male, unless it be cut off and taken away, the Heart remains untouched, whole ; and so as unconcerned, whatever Judgments or Afflictions light upon the Body, *Mat. 13. 15. Acts 28. 27.*

This which I call the Coat of Male, the Sence of the Heart, has two great Names in Scripture. It is called, the Fore-skin of the Heart,



*Heart, and the Armour in which the Devil trusteth, Deut. 10. 16. Luke 11. 22.*

Because these Shield and Fence the Heart from all Gospel Doctrine, and from all legal Punishments ; nothing can come at it till these are removed. Therefore in Order unto Conversion, } the Heart is said to be Circumcised ; that is, this Fore-skin is taken away , and this Coat of Mail is spoiled. I will Circumcise thy Heart, saith he, to love the Lord thy God with all thy Heart, (and then the Devils Goods are spoiled ) that thou mayest live, Deut. 30. 6. Luke 11. 22.

And now the Heart lies open, now the Word will prick, cut and pierce it ; and it being cut, prick'd and pierced, it bleeds, it faints, it falls and dies at the Foot of God, unless it is supported by the Grace and love of God in Jesus Christ. Con-

Conversion you know, begins at the Heart; but if the Heart be so secured by Sin and Satan, as I have said, all Judgments are, while that is so, *in vain*. Hence, *Moses* after he had made a long Relation of Mercy and Judgment unto the Children of *Israel*, suggests, that yet the great thing was wanting to them; and that thing was, *An Heart to perceive, and Eyes to see, and Ears to hear unto that Day*, Deut. 29. 2, 3. *Read of Chap.*

Their Hearts were as yet not touched to the quick, were not awakened, and wounded by the the *Holy Word of God*, and made tremble at its Truth and Terroure.

But I say, before the Heart be touched, prick'd, made smart, &c. How can it be thought, be the Danger never so great; that it should Repent, Cry, Bow and Break at the Foot of God, and

Supplicate there for Mercy ?  
And yet thus it must do ; for  
thus God has Ordained, and thus  
God has appointed it ; nor can  
Men be saved without it.

But I say, Can a Man Spiritually Dead, a stupid Man, whose Heart is past feeling, do this, before he has his dead and stupid Heart awakened, to see and feel its State and Misery without it ? But,

Secondly, Man, take him as he comes into the World ( and how wise soever he is, in Worldly and Temporal Things ) *He is yet a Fool, as to that which is Spiritual and Heavenly.* Hence, he says, *The Natural Man receiveth not the things that are of the Spirit of God ; for they are foolishness to him, ( because he is indeed a Fool to them, ) neither, says the Text, can he know them, for they are spiritually discerned, 1. Cor. 2.*

But, how now? Must this Fool be made Wise? VVhy VVifdom must be put into his Heart, Job 38. 36.

Now none can put it there but God; and how doth he put it there, but by making room there for it, by taking away the thing which hinders, which is that Folly and Madnes which naturally dwelleth there? But how doth he take that away, but by a severe Chastising of his Soul for it, until he has made him weary of it? The Whip and Stripes are provided for the Natural Fool, and so it is for him that is Spiritually so, Prov. 19. 20.

Solomon intimates, that 'tis a hard thing to make a Fool become wise. *Though thou shouldst bray a Fool in a Mortar among Wheat with a Pestil, yet will not his Foolishness depart from him,* Prov. 27. 22.



By this it appears, that it is a hard thing to make a Fool a Wise Man. To bray one in a Morter is a dreadful thing, to bray one there with a Pestil; and yet it seems a *Whip*, a *Morter* and a *Pestil* is the way. And if this is the way to make one *Wise* in this World; and if all this will hardly do, how must the Fool that is so in Spirituals, be *whipped* and *beaten*, and *striped* before he is made wise therein? Yea, his Heart must be put into God's Morter, and must be beaten yea, Brayed there with the Pestil of the Law, before it loves to hearken unto Heavenly Things. It is a great Word in *Jeremiah*, *Thorough Deceit, they are, Folly, they refuse to know me saith the Lord.* And what follows? Why, *Therefore saith the Lord, behold I will meet them and try them,* (that is, with Fire

Fire) for how shall I do for the Daughter of my People? Jer. 9. 6, 7.

I will melt them; I will put them into my Furnace, and there I will try them; and there I will make them know me saith the Lord. When David was under spiritual Chastisement for his Sin, and had his Heart under the breaking Hand of God: Then he said, God should make him know Wisdom, Psal. 51. 6.

Now he was in the Mortar, now he was in the Furnace, now he was bruised and melted; yea, now his Bones, his Heart was breaking; and now his Folly was departing. Now says he, Thou shalt make me to know Wisdom. If I know any thing of the way of God with U S Fools, there is nothing else will make us wise Men; yea, a Thousand Breakings will not make us so wise as we should be. We

We say, *Wisdom is not good till 'tis bought*; and he that buys it, according to the Intention of that Proverb, usually smarts for it. *The Fool is Wise in his own Conceit*; wherefore there is a double difficulty attends him, before he can be wise indeed: Not only his *Folly*, but his *Wisdom* must be removed from him; and how shall that be, but by a ripping up of his Heart, by some sore Conviction, that may shew him plainly, that his *Wisdom* is his *Folly*, and that which will undo him. *A Fool loves his Folly*; that is, as Treasure; so much is he in love with it. Now then, it must be a great thing that must make a Fool forsake his folly. The foolish will not weigh, not consider, not compare *Wisdom* with their *Folly*. *Folly is joy to him that is destitute of Wisdom*; As

*Dog returneth to his Vomit, so a Fool returneth to his Folly. So loth are they when driven from it, to let it go, to let it depart from them, Prov. 15. 21. Chap. 26. 11.*

Wherefore, there must go a great deal to the making of a Man a Christian, for as to that, every Man's a Fool; yea, the greatest Fool, the most *unconcerned* Fool, the most *self-willed* Fool of all Fools: Yea, one that will not be turned from his folly, but by the breaking of his *Heart*. *David* was one of these Fools; *Manassah* was one of these Fools; *Saul*, otherwise called *Paul*, was one of these Fools; and so was I, and that the biggest of all.<sup>13</sup>

*Thirdly, Man, Take him as he comes into the World, and he is not only a Dead Man, and a Fool, but a Proud Man also. Pride is one of thole Sins that first sheweth*



eth it self to Children ; yea, and it grows up with them, and mixeth it self with all they do: But it lies most hid, most deep in *Man* as to his Soul Concerns. For the Nature of Sin as Sin, is not only to be Vile, but to hide its Vileness from the Soul. Hence, many think *they* do well when they sin. *Jonah* thought he did well to be angry with God. The *Pharisees* thought *they* did well, when they said, *Christ* had a Devil ; and *Paul* thought verily that he ought to do many things against, or contrary to the Name of *Jesus*, which he also did with great Madnes, *John* 4. 9. *John* 8. 48. *Acts* 26. 9, 10.

And thus Sin puffs up Men with Pride, and a Conceit of themselves, that they are a Thousand times better than they are. Hence they think, they are the Children of God, when

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when they are the Children of the Devil; and that they are something as to Christianity; when they neither are such, nor know what it is that they must have to make them such. *John* 8. 41, 42, 43, 44. *Gal.* 6. 3.

Now, whence flows this; but from Pride, and a Self-conceit of themselves; and that their State is good for another World, when they are yet in their Sins, and under the Curse of God: Yea, and this Pride is so *strong* and high, and yet so hid in them; that all the Ministers in the World cannot perswade them that this is Pride, not Grace, in which they are so confident.

Hence they slight all Reproofs, Rebukes, Threatnings or Admonitions that are prest upon them, to prevail with them to take heed, that they be not here-  
in

in deceived. *Hear ye, saith the Prophet, and give Ear; be not Proud, for the Lord hath spoken, Jer. 13. 15. And if ye will not hear it, my Soul shall weep in Secret for your Pride, (verse 17.)*

And what was the Conclusion? Why, *All the Proud Men stood out still, and maintained their Resistance of God and his Holy Prophet, Chap. 43. 2.*

Nor is there any thing that will prevail with these, to the saving of their Souls, *until their Hearts are broken.* David after he had defiled Bath-sheba and slay'd her Husband, yet boasted himself in his Justice and Holiness, and would by all means have the man put to Death, that had but taken the poor man's Lamb, *2 Sam. 12. 1, 2, 3, 4, 5, 6.* When, alas Poor Soul! Himself was the great Transgressor. But, would he believe it? No,

no,

no, he stood upon the vindicating of himself to be a just Doer; nor would he be made to fall until *Nathan* by Authority from God, did tell him, *that he was the Man* whom himself had Condemned. *Thou art the Man*, said he: At which Word his Conscience was awakened, his Heart wounded, and so his Soul made to fall under the Burthen of his Guilt, at the Feet of the God of Heaven for Mercy, *Verse 7, 8, 9, 10, 11, 12, 13.*

Ah! Pride, Pride! Thou art that which holds many a man in the Chains of his Sins: Thou art it, thou cursed Self-conceit, that keepest them from believing that their State is Damnable. *The Wicked thorough the Pride of his Countenance, will not seek after God, Psal. 10. 4.* And if there is so much in the Pride of his Countenance, what is



is there think you, in the Pride of his Heart?

Therefore Job says, *It is to hide Pride from man, and so to save his Soul from Hell, That God Chasteneth him with Pain upon his Bed, until the Multitude of his Bones stick out, and until his Life draws nigh to the Destroyer,* Job 33. 17, 18, 19, 20, 21, 22.

'Tis an hard thing to take a man off of his Pride, and make him, instead of trusting in, and boasting of his Goodness, Wisdom, Honesty, and the like; to see himself a Sinner, a Fool; yea, a man that is cruel as to his own Immortal Soul.

Pride of Heart has a Power in it, and is therefore compared to an Iron Sinew, and an Iron Chain, by which they are made stout; and with which, they are held in that stoutness, to oppose

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oppose the Lord, and drive his Word from their Hearts, *Levit. 26. 19. Psal. 73. 6.*

This was the Sin of Devils, and it is the Sin of Man; and the Sin, I say, from which no man can be delivered until his Heart is broken; and then his Pride is spoiled, then he'll be glad to yield.

If a man be Proud of his Strength or Manhood, a broken Leg will maul him: And if a man be proud of his Goodness, a broken Heart will maul him; because, as has been said, a broken Heart comes by the Discovery and charge of Sin, by the Power of God upon the Conscience.

Fourthly, Man, take him as he comes into the World, and he is not only a dead man, a Fool, and Proud; but also Self-willed and Head-strong, *2 Pet. 2. 10.*

A

A stubborn ungain Creature is man, afore his Heart is broken. Hence they are so often called Rebels, Rebellious and Disobedient: They will only do what they list. *All day long, says God, have I stretched out my Hand, to a disobedient and gain-saying People.*

And hence again, they are compared to a Self-willed or Head-strong Horse, that will in spight of his Rider, rush into the Battle. Every one, says God, *turneth to his Course, as the Horse rusheth into the Battle, Jer. 8. 16.*

They say, *With our Tongues we will prevail, our Lips are our own; Who is Lord over us, Psal. 12. 4.*

Hence, they are said to stop their Ear, to pull away their Shoulder, to shut their Eyes, and harden their Hearts against the Words

Words of God, and to Contemn  
the Counsel of the most High,  
Zech. 7. 10, 11, 12. Psal. 107. 11.

They are fitly compared to  
the *Rebellious Son*, who would  
not be ruled by his *Parents*; or  
to the *Prodigal*, who would have  
all in his own *Hand*, and remove  
himself far away from *Father*,  
and *Father's House*, *Dent. 21.*  
*Luk. 15. 13.*

Now for such *Creitures*, no-  
thing will do but *Violence*. The  
*stubborn Son*, must be stoned  
till he dies; and the *Prodigal*,  
must be *Famished out of all*: No-  
thing else, I say, will do. Their  
*Self-willed*, *stubborn Heart*, will  
not comply with the *Will of God*,  
before 'tis broken, *Dent. 21. 21.*  
*Luke 15. 14, 15, 16, 17.*

These are they that are called  
the *Stout-hearted*; these are said  
to be far from *Righteousness*, and  
so will remain until their *Hearts*  
are



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are broken; for so they must be made to know themselves, Isa. 9. 9, 10, 11.

*Fifthly, Man, as he comes into the World, is not only a Dead Man, a Fool, Proud and Self-willed; but also a Fearless Creature. There is, saith the Text, no Fear of God before their Eyes, Rom. 3. 18.*

*No fear of God. There is no fear of Man, fear of losing his Favour, his Love, his good Will, his Help, his Friendship. This is seen every where; how does the Poor fear the Rich, the Weak, fear the Strong; and those that are Threatned, them that Threaten? But come now to God, why, none Fears him, that is, by Nature, none Reverence him; they neither fear his Frowns, nor seek his Favour, nor enquire, how they may escape his revenging Hand, that*

is lifted up against their Sins,  
and their Souls, because of Sin.  
Little things, they fear the lo-  
sing of them; but the Soul, they  
are not afraid to lose. They  
fear not me saith the Lord, Mal.

3. 5.

How many times are some  
men put in mind of **DEATH**,  
by Sickness upon themselves, by  
Graves, by the Death of others?

How many times are they put  
in mind of **HELL**, by read-  
ing the Word, by *hushes* of Con-  
science; and by some, that go  
roaring in Despair out of this  
World?

How many times are they put  
in mind of the Day of Judg-  
ment? As,

1. By Gods *binding* the Fallen  
Angels over to Judgment.

2. By the Drowning of the Old  
World, 2 Pet. 2. 4, 5. Jude 6.

3. By

3. By the Burning of Sodom and Gomorrah with Fire from Heaven, 2 Pet. 2. 6. Jude 7.

4. By Appointing a Day, Acts 17. 29, 30, 31.

5. By Appointing a Judge, Acts 10. 40, 41, 42.

6. By Reserving their Crimes in Records, Isa. 30. 8. Revel. 20. 12.

7. By Appointing and Preparing of Witnesses, Rom. 2. 15.

8. And by Promising, yea, Threatning, yea, Resolving to call the whole World to his Bar, there to be judged, for all which they have done and said; and for every Secret Thing, Mat. 25. 31, 32.

33. Chap. 12. 36. Eccles. 11. 9. Chap. 12. 14.

And yet they fear not God: Alas! They believe not these things: These things, to carnal Men, are like Lot's Preaching to his Sons and Daughters, that were

were in *Sodom*. When he told them, that God would destroy that Place, He seemed unto them as one that mocked ; and his Words, to them, were as idle Tales, Gen. 19. 14.

Fearless Men are not won by Words : *Blows, Wounds* and *Killings*, are the things that must bring them under fear. How many struggling fits, had *Israel* with God in the Wilderness ? How many times did they declare, that there they feared him not ? And observe, they were seldom, if ever, brought to fear and dread his Glorious Name, unless he beset them round with *Death* and the *Grave* : Nothing, nothing but a severe Hand, will make the fearless fear. Hence, to speak after the manner of Men, God is put upon it, to go this way with Sinners, when he would save their

G



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their Souls ; even bring them, and lay them at the Mouth, and within sight of Hell and Everlasting Damnation ; and there also charge them with Sin and Guilt, to the breaking of their Hearts, before they will fear his Name.

*Sixthly*, Man, as he comes into the *World*, is not only a *Dead Man*, a *Fool*, *Proud*, *Self-willed* and *Fearless* ; But he is a *false Believer* concerning God. Let God report of himself never so plainly, Man, by Nature, will not believe this Report of him : No, *They* are become vain in their *Imaginations*, and their *foolish Heart* is darkned : Wherefore they turn the *Glory of God*, which is his *Truth*, into a *Lie*, Rom. 1. 21, 22, 23, 24, 25.

1. God says, *He sees* ; They say, *He seeth not* : God saith, *He knows* ; They say, *He doth not know* :

know: God saith, *None is like Himself*; Yet they say, *He is altogether like to them*: God saith, *None shall keep his Door for nought*; They say, *'Tis in Vain, and to no Profit to serve Him*: He saith, *He will do Good*; They say, *He will neither do Good nor Evil*, Job 22. 13, 14. Psal. 50. 21. Job 21. 14, 15. Mal. 3. 14. Zeph. 1. 12.

Thus they falsely believe concerning God; Yea, as to the Word of his Grace, and the Revelation of his Mercy in Christ. They stick not to say by their Practice, (for a wicked Man, *speaketh with his Feet*, Prov. 6. 13.) that that is a stark Lie, and not to be trusted to, 1 John 5. 10.

Now, what shall God do to save these Men? If he hides himself, and conceals his Glory, *They Perish*: If he sends to them

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by his Messengers, and forbears to come to them himself, *They Perish* : If he comes to them, and forbears to work upon them by his Word, *They Perish* : If he worketh on them, but not effectually, *They Perish* : If he works effectually, he must break their Hearts, and make them, as men wounded to Death, fall at his Feet for Mercy, or there can be no good done on them ; they will not rightly *Believe*, until he fires them out of their *Mis-belief* ; and makes them to know, by the breaking of their Bones for their false Faith, that he is, and will be what he has said of himself, in his *Holy Word*. The Heart therefore must be broken, before the man can come to good.

*Seventhly*, Man as he comes into the *World*, is not only a *Dead Man*, a *Fool*, *Proud*, *Self-willed*,

willed, Fearless and false Believer,  
but a great Lover of Sin. He is  
Captivated, Ravished, Drow-  
ned in the Delights of it.  
Hence it says, They love Sin,  
delight in Lies, do take Pleasure  
in Iniquity, and in them that  
do it; that they Sport themselves  
in their own Deceivings, and  
Glory in their Shame, John 3. 19.  
Psal. 62. 4. Rom. 1. 32. 2 Pet.  
2. 13. Phil. 3. 19.

This is the temper of Man by  
Nature, for Sin is mixed with,  
and has the Mastery of all the  
Powers of his Soul. Hence,  
they are said to be Captives to  
it, and to be led Captive into  
the Pleasures of it, at the will  
of the Devil, 2 Tim. 2. 26.

And you know, 'tis not an  
easie thing to break Love, or to  
take the Affections off of that Ob-  
ject, on which they are so deep-  
ly set, in which they are so deep-  
ly



ly rooted, as Man's Heart is in his Sins. Alas! How many are there, that *Contemn* all the *Allurements* of Heaven, and that *Trample* upon all the *Threatnings* of God, and that say *Tush*, at all the Flames of Hell, when ever they are propounded, as Motives to work them off their sinful Delights? So *Fixed* are they, so *Mad* are they, upon these beastly Idols: Yea, he that shall take in hand, to stop their course, *in this their Way*, is, as he that shall attempt to prevent the raging Waves of the Sea, from their course, when driven by the mighty Winds.

When Men are somewhat *put to it*, when *Reason* and *Conscience* shall begin a little to hearken to a Preacher, or a Judgment, that shall begin to hunt for Iniquity; how many Tricks, Evasions, Excuses, Demurs,

murs, Delays & hiding Holes, will they make, invent, and find, to hide and preserve their sweet Sins, with themselves, and their Souls, in the delights of them, to their own Eternal Perdition. Hence they endeavour to *stifle* Conscience, to *choak* Convictions, to *forget* God, to *make* themselves Atheists, to contradict Preachers that are plain and honest, and to heap to themselves such of them only, as are like themselves, *That speak unto them smooth things; and Prophecie Deceits; Yea, they say themselves to such Preachers, Get ye out of the way; turn aside out of the Path; cause the Holy One of Israel to cease from before us, Isa. 30. 8, 9, 10, 11.*

If they be followed still, and Conscience and Guilt shall, like *Blood-Hounds*, find them out in their Secret Places, and *Roar* against

against them for their wicked Lives; then they will flatter, cogg, dissemble and lie against their Souls, promising to mend, to turn, to repent, and grow better shortly; and all to daff-off Convictions and Molestations, in their wicked ways; that they may yet pursue their Lusts, their Pleasures and sinful Delights in quiet, and without Controul.

Yea further, I have known some that have been made to *Roar* like Bears, to *Tell* like Dragons, and to *Howl* like Dogs, by reason of the weight of Guilt, and the lashes of Hell upon their Conscience, for their evil deeds; who have, so soon as their present Torments and Fears were gone, returned again with the *Dog to his Vomit*; or as the *Sow that was washed, to her Wallowing in the Mire*, Hos 7.14. 2 Pet. 2.20, 21, 22.

Once

Once again, Some have been made *taste* of the good *Word* of God, of the Joy of Heaven, and of the *Powers* of the World to come; and yet could not by any one, nay, by *all* of these, be made to break their League for ever with their Lusts and Sins, *Heb. 6. 1, 2, 3, 4, 5. Luke 8. 13. John 5. 33, 34, 35.*

O Lord! What's Man, that thou art mindful of him? Wherein is he to be accounted of? He has sinned against thee, he loves his Sins more than thee, *He is a lover of Pleasures*, more than he is a *Lover of God*.

But now, how shall this man be *Reclaimed* from this Sin? How shall he be brought, wrought, and made to be *out of Love with it*? Doubtless, it can be by no other means, by what we can see in the *Word*, but by the wounding, breaking, and disabling of



the *Heart* that loves it; and by that means, making it a *Plague* and *Gall* unto it. Sin may be made an *Affliction*, and as *Gall* and *Wormwood* to them that love it; but the making of it so bitter a thing to such a Man, will not be done, but by great and fore means. I remember we had in our Town, some time since, a little Girl, that loved to eat the heads of foul *Tobacco-Pipes*, and neither Rod, nor good words could reclaim her, and make her leave them: So her Father takes advice of a Doctor, to wean her from them; and 'twas this: Take, saith he, a great many of the foulest *Tobacco Pipe Heads* you can get, and boyl them in *Milk*, and make a *Posset* of that *Milk*, and make your Daughter drink the *Posset-Drink* up. He did so, and gave his Girl it, and made her drink it up; the which, became so irksome.

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irksome and nautious to her Stomach, and made her SO sick, that she could never abide to meddle with *Tobacco-Pipe Heads* any more, and so was cured of that Disease.

Thou lovest thy Sin, and neither Rod, nor good Words will as yet reclaim thee; well, take heed; if thou wilt not be Reclaimed, God will make thee a *Posset of them*, which shall be so bitter to thy Soul, so irksome to thy Taste, so loathsome to thy Mind, and so afflicting to thy Heart, that it shall break it with Sickness and Grief, till it be loathsome to thee: I say, thus he will do, if he loves thee: If not, he will suffer thee to take thy course, and will let thee go on with thy *Tobacco-Pipe Heads*.

The Children of Israel will have *Flesh*, must have *Flesh*; they Weep, Cry and Murmur, because they

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*they have not Flesh. The Bread*  
*of Heaven, that's but light and*  
*sorry stuff in their Esteem, Num.*  
*11. 1, 2, 3, 4, 5, 6.*

*Moses goes and tells God, how*  
*the People despised his Heavenly*  
*Bread, and how they longed,*  
*lusted, and desired to be fed*  
*with Flesh. Well, says God,*  
*They shall have Flesh, they shall*  
*have their fill of Flesh: I will*  
*feed them with it; they shall*  
*have to the full; and that, Not*  
*for a day, or two days, or five days,*  
*neither ten days, nor twenty days:*  
*But even a whole Month, until it*  
*come out at their Nostrils, and it*  
*be loathsome unto them; because*  
*they have despised the Lord, Num.*  
*11. 11, 12, 13, 14, 15, 16, 17, 18, 19,*  
*20.*

He can tell how to make that  
loathsome to thee, on which  
thou most dost set thine evil  
Heart: And he will do so, if he  
loves.

loves thee; else, as I said, he will not make thee sick by smiting of thee; nor punish thee for, or when thou committest Whoredom; but will let thee alone till the Judgment day, and call thee to a reckoning for all thy Sins then. But to pass this.

*Eighthly*, Man as he comes into the World, is not only a Dead Man, a Fool, Proud, Self-willed, Fearless, a false Believer and a Lover of Sin; but a Wild Man. He is of the wild Olive Tree, of that which is wild by Nature, Rom. 11. 17, 24.

So in another place, Man by Nature is compared to the Ass, to a wild Ass: *For vain or empty Man would be Wise, though Man be born as a wild Asses Colt*, Job 11. 12.

Isaac was a Figure of Christ, and of all Converted Men, Gal. 4. 28.

But



But *Ishmael* was a Figure of Man by Nature: And the Holy Ghost as to that, saith this of him; *And he will be a wild Man*, Gen. 16. 12. This man, I say, was a Figure of all carnal Men in their Wildness, or Estrangedness from God. Hence 'tis said of the Prodigal at his Conversion, That he came to himself then; implying, that he was *Mad, Wild, or out of his WITS* afore, Luke 15. 17.

I know there is a Difference sometimes, betwixt ones being wild and mad: Yet, sometimes wildness arriveth to that Degree, as to give one rightly the Denomination of being mad: And 'tis always true in Spirituals; namely, that he that is wild, as to God, is mad, or besides himself; and so not capable, before he is tamed, of minding his own Eternal good as he should.

There

There are these several things, that are tokens of one *Wild* or *Mad*; and they all meet in a Carnal Man.

1. A wild or mad Man, gives no heed to good Counsel: The Frenzy of his Head shuts all out, and by its Force, leads him away from men that are *Wise* and *Sober*; and thus it is with Carnal Men. Good Counsel is to them, as Pearls are, that are cast afore Swine. It is trampled under Foot of them, and the man is despised that brings it. The poor Man's Wisdom is despised, and his Words are not heard, Mat. 7. 6. Eccl. 9. 16.

2. A wild or mad Man, let him alone, and he will greatly busy himself all his Life, to accomplish that, which when it is compleated, amounts to nothing. The Work, the Toyl, the Travel of such an one, comes  
to

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to nothing, save to declare, that he was out of his *Wits* that did it. *David* imitating of such an one, *Scrabled upon the Gate of the King, as Fools do with Chalk*; and like to this, is all the *Work*, of all Carnal Men in the World, *1 Sam. 21. 12, 13.*

Hence, such an one is said to *labour for the Wind*, or for what will amount to no more, than if he filled his Belly with the *East-Wind*, *Eccles. 5. 16. Job 15. 2.*

3. A wild or mad Man, if you set him to do any thing, and he does it; he will yet do it, not by, or according to your bidding, but after the folly of his own wild fancy; even as *Jehu* Executed the Commandment of the Lord; he did it in his own madness, taking no heed to the Commandment of the Lord, *2 Kings 9. 20. Chap. 10. 31.*

And

And thus do carnal Men do, when they meddle with any of God's matters; as Hearing, Praying, Reading, Professing; they do all according to their own wild Fancy: They take no heed to do these, after the Commandment of the Lord.

4. Wild or Mad Men, if they deck or array themselves with ought, as many times they do, why, the Spirit of their Wildness or Frenzy, appears even in the mode and way, in which they do it. Either the things themselves, which they make use of for that purpose, are very Toyes and Trifles; or if they seem to be better, they are put on after an Antick manner; rather to the rendring of them ridiculous, than to bespeak them sober, judicious or wise: And so do natural Men array themselves, with what they would be accepted

accepted in with God. Would one in his *Wits*, think to make himself fine or acceptable to men, by arraying himself in *Menstruous Clothes*, or by painting his Face with *Dross* and *Dung*? And yet, this is the *Finery* of carnal men, when they approach for Acceptance into the presence of God, *Isa.* 64. 6 *Phil.* 3. 7, 8.

O the Wildness, the Frenzy, the Madness that possesses the Heart and Mind of Carnal Men! They walk according to the course of this World, according to, or after that Spirit, which is in Truth, the Spirit of the Devil, which worketh in the Children of Disobedience, *Eph.* 2. 1, 2, 3.

But, do they believe, that thus it is with them? No, they are in their own Account, as other mad men are, the only ones in the World. Hence they are so taken

taken, and tickled with their own frantick Motions, and deride all else that dwell in the *World*.

But which is the way to make one that is *Wild*, or a *Mad man*, *Sober*? To let him alone, will not do it; to give him good *Words* only, will not do it. No, he must be tamed, means must be used to tame him. He brought down their *Heart with Labour*, or by continual Molestation; as you have it, *Psal. 107. 10, 11, 12.* He speaketh there of Madmen, *That are kept up in Darkness, and bound in Afflictions and Irons, because they Rebelled against the Words of God, and Contemned the Counsel of the most High.*

This therefore is the way to deal with such, and none but God can so deal with them. They must be taken, they must be separated from men; they must



must be laid in Chains, in Dark-  
ness, Afflictions and Irons: They  
must be blooded, half starved,  
whipped, purged, and be dealt  
with, as mad People are dealt  
with. And thus they *must* be  
dealt with, till they come to  
themselves, and cry out in their  
Distresses; *And then they cry to  
the Lord in their Troubles, and he  
saveth them out of their Distresses;*  
Then he brings them out of  
Darkness, and the Shadow of  
Death; and breaks their Bands in  
sunder, Psal. 107. 13, 14, 15.

Thus, I say, God *Tames* the  
Wild, and brings Mad Prodi-  
gals to themselves, and so to him  
for Mercy.

*Ninthly*, Man as he comes in  
to the World, is not only a Dead  
Man, a Fool, Proud, Self-willed,  
Fearless, a false Believer, a Lover  
of Sin, and a Wild Man; but a  
Man, that Dis-relishes the things  
of

of the Kingdom of God. I told you before, that Unconverted man, is such as did not *taste* things: But now I add, that he *disrelishes* things, he calls *bitter* things, *sweet*; and *sweet*, *bitter*; he judges quite amiss. These are they God threatneth with a Wo. *Wo to them that call Evil Good, and Good, Evil; that put Darknes for Light, and Light for Darknes: That put bitter for sweet, and sweet for bitter,* Isa. 5. 20.

This latter part of this Text, shews us evidently, that the things of God are *Disrelished* by some. They call his sweet things, bitter; and the Devils *bitter things*, *sweet*; and all this is for want of a broken Heart. A broken Heart, relishes otherwise than an whole, or *unbroken* one doth.

A man that has no Pain, or Bodily

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Bodily Distress, cannot find, or feel Vertue or good, in the most Sovereign Plaister, were it applied to Arm or Leg ; no, he rather says, Away with these stinking, daubing things. O! But lay the same Plaisters where there is need, and the Patient will *Relish*, and *Taste*, and *Savour* the goodness of them ; yea, will prize and commend them to others.

Thus it is in Spirituall. The VVorld, they know not what the Anguish or Pain of a broken Heart means ; They say, Who *will shew us any good* that is better than we find in our Sports, Pleasures, Estates and Preferments ? *There be many*, says the Psalmist, *speake after this sort* : But what says the distressed man ? VVhy, Lord, *lift thou up the Light of thy Countenance upon us*. And then adds, *Thou hast put Gladness in our Heart* ; namely,

ly, by the light of thy Countenance, for that is the Plaister for a broken Heart. *Thou hast put Gladness in our Heart, more than in the Time, that their Corn and their Wine encreaseth,* Psal. 4.1, 6, 7.

O! A broken Heart can favour Pardon, can favour the Consolations of the Holy Ghost. Yea, as a hungry or thirsty man, prizes Bread and VVater, in the want thereof, so do the broken in Heart, prize, and set an high esteem on the things of the Lord *Jesus*: His Flesh, his Blood, his Promise, and the light of his Countenance, are the only sweet things both to *Scent and Taste*, to those that are of a wounded Spirit. *The full Soul loatheth the Honey-Comb*; the whole despise the Gospel, they favour not the things that are of God.

If twenty Men were to hear a  
Pardon



Pardon Read, and but one of those Twenty were condemned to die ; and the Pardon was for none but such ; which of these Men, think you, would taste the Sweetness of that Pardon, they who were not, or he that was Condemned ? The Condemned Man doubtless.

This is the Case in Hand : The broken in Heart is a Condemned Man ; yea, 'tis sence of Condemnation , with other things, that has indeed broken his Heart ; nor is there any thing but sence of Forgiveness, that can bind it up, or heal it. But could that heal it, could he not taste, truly taste, or rightly relish this Forgiveness ? No. Forgiveness would be to him, as it is to him that has not sence of want of it.

But I say, what's the Reason some so prize what others so despise,

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despise, since they both stand in need of the same Grace, and Mercy of God in Christ? Why, the one sees, and the other sees nothing of this woful, miserable State. And thus have I shewed you the necessity of a Broken Heart.

1. Man is *Dead*, and must be *Quickned*.
2. Man is a *Fool*, and must be *made Wise*.
3. Man is *Proud*, and must be *Humbled*.
4. Man is *Self-willed*, and must be *Broken*.
5. Man is *Fearless*, and must be *made to Consider*.
6. Man is a *False Believer*, and must be *Rectified*.
7. Man is a *Lover of Sin*, and must be *Weaned from it*.
8. Man is *Wild*, and must be *Tamed*.
9. Man *Disrelishes the things*  
H of

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of God, and can take no savour in them, until his Heart is Broken.

And thus I have done with this, and shall next come to the Reasons of the Point; namely, to shew you, *Why*, or *how* it comes to pass, that a Broken Heart, a Heart truly Contrite, is to God such an Excellent thing.

That to him it is so, we have proved by six Demonstrations: *What it is*, we have shewed by the six Signs thereof: *That it must be*, is manifest by those Nine Reasons, but now urged: And *W H T* it is with God, or in his Esteem, an Excellent Thing, that is shewn by that which follows.

First, A Broken Heart is the Handy-work of God; an Heart of his O W N Preparing, for his own Service: It is a Sacrifice of his own providing, of his providing  
for

for Himself. As Abraham said in another Case, God will provide himself a Lamb, Gen. 22. 8.

Hence it is said, *The Preparation of the Heart in Man, &c. is from the Lord.* And again, *God maketh my Heart soft, and the Almighty troubleth me;* Job 23. 16.

The Heart, as it is by Nature Hard, Stupid and Impenetrable; so it remains, and so will remain, until God, as was said, *Bruiseth it with his Hammer, and Melts it with his Fire.*

The stony Nature of it, is therefore said to be taken away of God. *I will take away the stony Heart out of your Flesh, and will give you, saith he, an Heart of Flesh,* Ezek. 36. 26.

*I will take away the stony Heart, or the Stoniness, or the the Hardness of your Heart, and I will give you an Heart of Flesh;*



that is, I will make your Heart sensible, lost, wieldable, governable and penitent. Sometimes he bids *Men* rent their Hearts, not because they can, but to convince them rather, that though it must be so, they cannot do it: So he bids them make themselves a *New Heart*, and a *New Spirit*, for the same purpose also; for if God doth not Rent it, it remains Unrent; if God makes it not new, it abides an old one still.

This is that that is meant, by his *Bending of Men for Himself*, and of his working in them, that which is pleasing in his Sight, *Zach. 9. 13.*

The Heart, Soul or Spirit, as *in it self*, as it came from God's Fingers, a *Precious Thing*, a thing in God's Account, worth more than all the World; this Heart, Soul or Spirit, Sin has har-

hardened, the Devil has bewitched-  
ed, the World has deceived.  
This Heart thus beguiled, God,  
*Coveteth and Desireth: My Son*  
*saith he, give me thy Heart, and*  
*let thine Eyes observe my Ways,*  
Prov. 33. 26.

This Man cannot do this thing,  
for that his Heart has the Mastery  
of him, will not but carry him  
after all manner of Vanity. What  
now must be done? Why, God  
must take the *Heart* by Storm,  
by Power, and bring it to a  
Compliance with the Word:  
But the *Heart* of it self, will not,  
it is deluded, carried away to a-  
nother, than God. Wherefore,  
God now betakes him to his  
Sword, and *brings down the*  
*Heart with Labour*; opens it, and  
drives out the strong Man Arm-  
ed, that did keep it; wounds it,  
and makes it smart for its Rebel-  
lion, that it may cry; so he re-  
stifies.

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that is, I will make your Heart sensible, soft, wieldable, governable and penitent. Sometimes he bids *Men* rent their Hearts, not because they can, but to convince them rather, that though it must be so, they cannot do it: So he bids them make themselves a *New Heart*, and a *New Spirit*, for the same purpose also; for if God doth not Rent it, it remains Unrent; if God makes it not new, it abides an old one still.

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But the *Heart* of it self, will not,  
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nother, than God. Wherefore,  
God now betakes him to his  
Sword, and *brings down the*  
*Heart with Labour*; opens it, and  
drives out the strong Man Arm-  
ed, that did keep it; wounds it,  
and makes it smart for its Rebel-  
lion, that it may cry; so he re-  
ctifies.



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Etifies it for himself. He maketh sore, and bindeth up; he Woundeth, and his Hands make whole, Job 5: 18.

Thus having wrought it for himself, it becomes his Habitation, his Dwelling-place; That Christ might dwell in your Heart by Faith.

But I would not swerve from the thing in Hand. I have told you, a broken Heart is the handy-work of God, a Sacrifice of his own Preparing; a Material fitted for himself.

1. By breaking of the Heart, he openeth it, and makes it a Receptacle for the Graces of his Spirit; that's the Cabinet, when unlocked, where God lays up the Jewels of the Gospel: There he puts his Fear; I will put my Fear in their Heart: There he writes his Law; I will write my Law in their Heart: There he puts

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puts his Spirit, *I will put my Spirit within you*, Jer. 31. 31, 32, 33. Chap. 32. 39, 40, 41. Ezek. 36. 26, 27.

The Heart, I say, God chuses for his Cabinet: There he hides his Treasure, there is the Seat of *Justice, Mercy*, and of every *Grace of God*: I mean, when 'tis Broken, made Contrite, and so Regulated by the *Holy Word*.

2. The *Heart* when Broken, is like sweet Gums and Spices, when beaten: For as such cast their fragrant Scent into the Nostrils of Men; so the Heart when Broken, casts its sweet Smells in the Nostrils of God. The Incense, which was a Type of Prayer of Old, was to be beaten or bruised, and so to be burned in the *Censer*: The *Heart* must be beaten or bruised, and then the sweet Scent will come out; even *Groans*, and *Cries*,  
H 4 and

and Sighs for the Mercy of God; which Cries, &c. to him, are a very Excellent thing, and pleasing in his Nostrils.

Secondly, A Broken Heart, is in the sight of God, an Excellent Thing: Because a Broken Heart is submissive; it falleth before God, and giveth to him his Glory. All this is true from a Multitude of Scriptures, which I need not here mention. Hence such an Heart, is called an honest Heart, a good Heart, a perfect Heart, a Heart fearing God; and such as is found in God's Statutes.

Now this cannot but be an Excellent Thing, if we consider that by such a Heart, unfeigned Obedience is yielded unto him that calleth for it. You have obeyed from the Heart, says Paul to them at Rome, that Form of Doctrine, which was delivered unto you, Rom. 6.

Alas,

Alas ! The Heart before 'tis Broken and made Contrite, is quite of another Temper ; 'Tis not subject to the Law of God, neither indeed can be. The great stir before the Heart is broken, is about *who shall be Lord, God or the Sinner* ; True, the right of dominion is the Lords, but the Sinner will not suffer it, but will be ALL himself ; saying, *Who is Lord over us* ; and again say they to God, *We are Lords, we will come no more unto thee.*

Psal. 12. 4. Jer. 2. 31.

This also is evident by their Practice ; God may say what he will, but they will do what they list. *Keep my Sabbath,* says God, *I will not,* says the Sinner. *Leave your Whoring,* says God. *I will not,* says the Sinner. *Do not tell Lies, nor Swear, nor Curse, nor Blaspheme my holy Name,* says God : O but I will, sayss  
H 5



says the Sinner. *Turn to me,* says God; *I will not,* says the Sinner. *The right of dominion is mine,* says God; but like that young Rebel, 1 King 1. 5. *I will be King,* says the Sinner. Now this is intolerable, this is unsufferable, and yet every sinner by practice says thus; For they *have not submitted themselves unto the Righteousness of God.*

Here can be *no Concord, no Communion, no Agreement, no Fellowship.* Here, here is *Enmity* on the one side, and flaming *Justice* on the other, 2 Cor. 6. 14, 15, 16. Zech. 11. 8.

And what delight, what content, what pleasure can God take in such men? None at all; No, tho they should be mingled with the best of the Saints of God; yea, tho the best of Saints should Supplicate for them. *Thus,* says Jeremiah, *said the Lord*

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Lord unto me, Though Moses and Samuel stood before me, that is, to Pray for them, yet my mind could not be towards this People, cast them out of my sight and let them go forth, Jer. 14. 1.

Here is nought but open War, acts of Hostility, and shameful Rebellion on the Sinners side; and what delight can God take in that? Wherefore if God will bend and buckle the spirit of such an one, he must shoot an Arrow at him, a bearded Arrow, such as may not be pluckt out of the wound; an arrow that will stick fast, (Psal. 38. 1, 2.) and cause that the Sinner falls down as dead at Gods foot; then will the Sinner deliver up his arms, and surrender up himself, as one conquered, into the hand of, and beg for the Lords Pardon, and not till then, I mean not sincerely.

And

And now God has overcome, and his *Right Hand*, and his *Holy Arm* has gotten him the *Victory*. Now he rides in *Triumph*, with his *Captive* at his *Charriot Wheel*: Now he glories, now the *Bells* in *Heaven* do ring, now the *Angels* shout for *Joy*: yea, are bid to do so; *Rejoyce with me* for I have found *my sheep which was lost*. Luke 15. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

Now also the *Sinner*, as a token of being overcome, lies *grovelling* at his foot, saying, *Thine Arrows are sharp in the heart of the Kings Enemies, whereby the People fall under thee*, Psal. 45. 3, 4, 5.

Now the *Sinner* submits, now he follows his *Conquerer* in *Chains*, now he seeks *Peace*, and would give all the *World*, were it his own, to be in the *favour of God*, and to have *hopes*.

hopes by Christ of being Saved.

Now *this* must be pleasing, *this* cannot but be a thing acceptable in Gods sight. *A Broken and a Contrite Heart*, O God, *thou wilt not despise*: For it is the desire of his own heart, the work of his own hands.

*Thirdly*, Another Reason, why a Broken Heart is to God such an Excellent Thing, is this, *A Broken Heart prizes Christ, and has an high Esteem for him*. The whole have no need of the Physician, but the Sick; this Sick man, is the Broken Hearted in the Text. For God makes men Sick by *smiting of them*, by Breaking of their Hearts. Hence *Sickness and Wounds* are put together, for that the one is a true effect of the other. *Mark 2. 17. Micah 6. 13. Hos. 5. 13.*

Can any think that God should be pleased, when men despise.



despise his Son ; saying, He hath no Form nor Comeliness ; and when we shall see him, there is no Beauty that we should desire him : And yet so say they of him whose hearts God has not mollified ; yea, the Elect themselves confess, that before their Hearts were Broken, they set light by him also. He is, say they, Despised and Rejected of men, and WE hid as it were our Faces from him ; he was despised, and WE esteemed him not, Isa. 53. 2, 3.

He is indeed the Great Deliverer : But what's a Deliverer to them that never saw themselves in Bondage, as was said before ? Hence 'tis said of him that Delivered the City, No man remembered that same poor man, Eccles. 9. 14, 15.

He has sorely Suffered, and been Bruised for the Transgression of man, that they might not

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receive the smart, and Hell, which by their Sins they have procured to themselves: But what is that to them that never saw ought but Beauty, and that never tasted any thing but sweetness in Sin?

'Tis he that holdeth by his Intercession, the hands of God; and that causes him to forbear to cut off the Drunkard, the Lye, and unclean Person, even when they are in the very act and work of their Abomination: But their hard Heart, their stupified Heart, has no sence of such kindness as this, and therefore they take no notice of it. How many times has God said to this Dresser of his Vinyard, *Cut down the barren Fig tree;* while he yet by his Intercession, has prevailed for a Reprieve for another year? But no notice is taken of this, no thanks is from them

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them returned to him for  
such kindness of Christ. Where-  
fore such Ungrateful, Unthank-  
ful, Inconsiderate Wretches as  
these, must needs be a continual  
Eye sore, as I may say, and  
great provocation to God. And  
yet thus men will do before  
their Hearts are Broken, *Luke*  
*13. 6, 7, 8, 9.*

Christ, as I said, is called a  
*Physician*; yea, he is the only  
*Soul Physician*. *He* heals, how  
desperate soever the *Disease* be;  
yea, and heals who he under-  
takes for ever. *I give unto them*  
*Eternal Life*, (*John 10. 27, 28.*)  
and doth all of free Cost, of  
meer Mercy and Compassi-  
on.

But what's all this to one that  
neither sees his Sicknesse, that  
sees nothing of a Wound? What  
is the best Physician alive, or  
all the Physicians in the World,  
put.

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put all together, to him that knows no Sicknes, that is sensible of no Disease? Physicians, as was said, may go a begging, for all the healthful; Physicians are of no esteem save only to the Sick, or upon a supposition of being so now, or at any other time.

Why, this is the cause Christ is so little set by in the World, God has not made them *sick* by smiting of them; his Sword has not given them the wound, his Dart has not been struck through their Liver, they have not been broken with his Hammer, nor melted with his Fire. So they have no regard to his Physician, so they slight all the provision which God has made for the Salvation of the Soul.

But now, let such a Soul be wounded, let such a mans heart be broken; let such a man be made



made sick through the sting of guilt, and be made to wallow himself in ashes under the burden of his Transgressions; and then ~~who but~~ *Christ* (as has been shew'd afore) Then the Physician; then, Wash me Lord; then, Supple my Wounds; then, Pour thy Wine and Oyle into my Sore. Then, Lord Jesus caule me to hear the Voice of Joy and Gladness, that the Bones which thou hast broken may Rejoyce. Nothing now so welcome as healing; and so nothing, no man so desirable now as Christ: His name to such, is the best of names; His Love to such is the best of Love; himself being now, not only in himself, but also to such a Soul, the chiefest of Ten Thousands, *Song 5.*

As Bread to the Hungry, as Water to the Thirsty, as Light to the Blind, and Liberty to the Im-

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Imprisoned : So, and a thousand times more, is Jesus Christ to the Wounded, and to them that are Broken Hearted.

Now, as was said, this must needs be Excellent in Gods Eyes, since Christ Jesus is so glorious in his Eyes. To contemn what a man counts Excellent, is an offence to him ; but to vallue, esteem, or think highly of that which is of esteem with me, this is pleasing to me, such an opinion is excellent in my sight.

What says Christ, *My Father loveth you, because ye loved me.* Who hath an high esteem for Christ, the Father hath an high esteem for them. Hence 'tis said, He that hath the Son, hath the Father ; the Father will be his, and will do for him as a Father, who receiveth and sets an honourable esteem on his Son, *John 16. 27.*

But

But none *will*, none *can* do this, but the Broken-Hearted; because they, and they only, are sensible of the *want* and *worth* of an intrest in him.

I dare appeal to all the World as to the truth of this, and do say again, That *these* and none but these, have hearts of esteem in the sight of God. *Alas! the heart of the wicked is little worth,* (Prov. 10. 20.) for it is destitute of a precious esteem of Christ, and cannot but be destitute, because it is not wounded, broken, and made sensible of the want of mercy by him.

*Fourthly, A Broken Heart, is of great esteem with God, because it is A thankful heart for that sence of sin and of grace it has received.*

The Broken Heart is a sensible heart. This we touched upon before. It is sensible of the dangers

dangers which Sin leadeth to; yea, and has cause to be sensible thereof, because it has seen and felt what Sin is, both in the guilt and punishment that by Law is due thereto. As a Broken heart is sensible of Sin, in the evil nature and consequences of it; so it is also sensible of the way of Gods delivering the Soul from the day of Judgment; consequently, it must be a thankful heart. Now he that Praises me, glorifies me, saith God; and God loves to be glorified, Gods glory is dear unto him, he will not part with that, *Psal 50. 23. Isa. 42. 8.*

The Broken Hearted, say I, forasmuch as he is the sensible Soul, it follows, that he is the Thankful Soul. Bless the Lord O my Soul, said David, and all that is within me, Bless his holy Name. Behold what Blessing



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sing of God is here ! And yet not content herewith, he goes on with it again, saying, *Bless the Lord, O my Soul, and forget not all his Benefits.* Psal. 103. 1, 2. But what's the matter ? Oh, he has forgiven all thine Iniquities, and healed all thy Diseases. He has redeemed thy Life from Destruction, and Crowneth thee with loving kindness and tender Mercies, Verse 3. 4. But how came he to be affected with this ? Why, he knew what it was to hang over the mouth of Hell for Sin. Yea, he knew what it was for Death and Hell to beset and compass him about. Yea, they took hold of him, as we have said, and were pulling of him down into the deep ; this he saw to the breaking of his heart. He saw also the way of Life, and had his Soul relieved with faith and sense of that, and  
that

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that made him a thankful man. If a man who has had a broken Leg, is but made to understand, that by the breaking of that, he kept from breaking of his Neck, he will be thankful to God for a broken Leg. 'Tis good for me, said David, that I have been Afflicted. I was by that preserved from a great danger; for before that, I went astray. Psalm 119. 67. 71.

And who can be thankful for a mercy, that is not sensible that they want it, have it, and have it of Mercy. Now this the Broken-Hearted, this the man that is of a Contrite Spirit is sensible of; and that with reference to Mercies of the best sort; and therefore must needs be a thankful man, and so have an heart of esteem with God, because it is a thankful heart.

Fifthly, A Broken Heart is of

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great esteem with, or an excellent thing in the sight of God, Because 'tis an heart that desires now to become a receptacle, or habitation for the Spirit and Graces of the Spirit of God. It was the Devils hold before, and was contented so to be. But now it is for entertaining of, for being possessed with the holy Spirit of God. Create in me a clean heart, said David, and renew a right spirit within me. Take not thy holy Spirit from me, uphold me with thy free Spirit, Psal. 51. 10, 11, 12.

Now he was for a clean heart, and a right Spirit; now he was for the sanctifyings of the blessed Spirit of Grace: A thing which the uncircumcised in heart resists, and do despite unto, Acts 7. 51. Heb. 10. 29.

A Broken Heart therefore suiteth with the heart of God, a  
Con-

Contrite Spirit is one Spirit with him. God, as I told you before, covets to dwell with *the Broken in Heart*, and the Broken in Heart desireth communion with him. Now here's an agreement, an *oneness* of mind; now the same mind is in thee which was also in Christ Jesus. This must needs be an excellent Spirit; this must needs be better with God, and in his Sight, *Then thousands of Rams, or Ten thousand Rivers of Oyl.*

But does the Carnal World covet this, this Spirit, and the blessed Graces of it? No, they despise it, as I said before, they mock at it, they prefer and countenance any sorry dirty Lust rather; and the reason is, because they want a Broken Heart, that Heart so highly in esteem with God; and remain

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for

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for want thereof, in their enmity to God.

The Broken-Hearted knows that the sanctifyings of the Spirit, is a good means to keep from that relaps, out of which a man cannot come, unless his heart be wounded a second time. Doubtless *David* had a Broken Heart at first Conversion, and if that Brokenness had remained, that is, had he not given way to hardness of heart again, he had never fallen into that Sin out of which he could not be recovered, but by the breaking of his Bones a second time. Therefore I say, a Broken Heart is of great esteem with God; for it (and I will add, so long as it retains its tenderneſs) covets none but God, and the things of his holy Spirit, Sin is an abomination to it.

And here, as in a fit place, before I go any further, I will shew

Shew you some of the advantages that a Christian gets by keeping of his Heart tender. For,

As to have a *Broken Heart*, is to have an excellent thing, so to keep this broken heart *tender*, is also very advantageous.

*First*, This is the way to maintain in thy Soul always a fear of Sinning against God. Christians do not wink at, or give way to Sin, until their hearts begin to lose their *Tenderness*. A *Tender Heart* will be afflicted at the Sin of another, much more it will be afraid of committing of Sin it self. 2 *King* 22. 19.

*Secondly*, A *Tender Heart* quickly *yieldeth* to Prayer; yea, *prompteth* to it, puts an edge and fire into it; we never are backward to Prayer, until our heart has lost its *Tenderness*, then it grows cold, flat and  
I 2 formal

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formal, and so carnal to and in  
that holy duty.

*Thirdly*, A Tender Heart, has  
always Repentance at hand for  
the least fault or slip or sinful  
thought that the Soul is guilty  
of; in many things the best of-  
fend: But if a Christian loseth  
his Tenderneſs, if he ſays he has  
his Repentance to ſeek, his  
heart is grown hard; has loſt  
*that* Spirit, that *kind* Spirit of  
Repentance it was wont to have.  
Thus it was with the *Corinthians*,  
they were decayed, and loſt their  
Tenderneſs; wherefore their  
Sin, yea, great Sins, *remained*  
*unrepented of*, 2 Cor. 12, 20,  
21.

*Fourthly*, A Tender Heart, is  
for receiving often its Communi-  
on with God; when he that is  
hardened, tho the ſeed of Grace  
is in him, will be content to  
Eat, Drink, Sleep, wake, and go  
days

## A Broken Heart. 173

days without number without him *Ija.* 17. 10. 18. *Jer.* 2. 32.

*Fifthly*, A Tender Heart, is a *wakeful watchful heart*. It watches against Sin in the Soul, Sin in the Family, Sin in the Calling, Sin in Spiritual duties and performances, &c. It watches against Satan, against the World, against the Flesh, &c.

But now when the Heart is not Tender; there is Sleepiness, Unwatchfulness, Idleness, a Suffering the heart, the Family, and Calling to be much defiled, spotted and blemished with Sin; for a heart departs from God, and turns aside in all these things.

*Sixthly*, A Tender Heart will deny it self, and that in *lawful* things, and will forbear even that which may be done, for some *Jew*, or *Gentile*, or the *Church*.



*Church of God*, or any member of it should be offended, or made weak thereby: whereas the Christian that is not tender, that has lost his tenderness, is so far off of denying himself in lawful things, that he will even adventure to meddle in things utterly forbidden, whoever is offended, grieved, or made weak thereby: For an instance for this, we need go no further then to the man in the Text, who while he was Tender, trembled at little things, but when his heart was hardened, he could take *Bethsheba*, to satisfie his Lust, and kill her husband to cover his Wick- edness.

*Seventhly*, A Tender Heart, I mean the heart kept tender, preserves from many a blow, lash, and fatherly chastisement; because it shuns the causes, which is sin, of the scourging hand of God.

*With*

*With the upright thou wilt shew thy self upright, but with the forward thou wilt shew thy self unsavoury, 2 Sam. 22. 27. Psal. 18. 25, 26, 27.*

Many a needless rebuke and wound, doth happen to the Saints of God thorow their unwise behaviour; when I say *needless*, I mean, they are not necessary, but to reclaim us from our vanities, for we should not feel the smart of them, were it not for our follies. Hence the afflicted is called a fool, because his folly brings his affliction upon him. Fools, says David, *Because of their transgressions, and because of their Iniquities, are afflicted.* Psal. 107. 17. And therefore it is, as was said afore, that he calls his Sin his foolishness. And again, God will speak peace to his people and his saints, but let not

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them return again to folly. Psal.  
38. 5. Psal. 85. 8.

*If his Children transgress my  
Laws, I will visit their Trans-  
gressions with a Rod, and their  
Iniquities with Stripes.*

*Quest. But what should a Chri-  
stian do, when God has broke his  
heart, to keep it tender?*

*Answ. To this I will speak  
briefly. And*

*First, Give you several Cau-  
tions.*

*Secondly, Several Directions.*

*For Cautions:*

*1. Take heed, that you choke  
not those Convictions that at  
present do break your hearts, by  
labouring to put those things  
out of your minds which were  
the cause of such Convictions,  
but rather nourish and cherish  
those things in a deep and sober  
remembrance of them. Think  
therefore with thy self thus,  
What*

What was it that at first did wound my heart? And let that still *be there*, until by the Grace of God, and the Redeemed blood of Christ, it is removed.

2. Shun Vain Company; the keeping of Vain Company has stifled many a Conviction, kill'd many a desire, and made many a Soul fall into Hell, that once was hot in looking after Heaven. A Companion that is not profitable to the Soul, is hurtful. *He that walketh with wise men shall be wise, but a Companion of Fools shall be destroyed, Prov. 13. 20.*

3. Take heed of Idle Talk, that thou neither hear nor joyn with it. Go from the presence of a foolish man, when thou perceivest not in him the lips of Knowledge, Prov. 14. 7. Evil Communication corrupts good manners. And a fools Lips are a snare to his Soul.



Wherefore take heed of these things, *Prov.* 18. 7: *1 Cor.* 15. 33.

4. Beware of the least motion to Sin, that it be not countenanced, lest the countenancing of that, makes way for a bigger: *David's* eye took his heart, and so his heart nourishing the thought, made way for the *Womans* company, the act of *Adultery*, and bloody *Murder*. Take heed therefore *Brethren*, lest any of you be hardened through the deceitfulness of Sin. *Heb.* 3. 12, 13.

And remember, that he that will rend the block, puts the thin end of the wedge first thereto, and so by driving does his work.

5. Take heed of Evil Examples among the Godly, learn of no man to do that which the word of God forbids. Sometimes Satan makes use of a good mans bad ways, to spoile and har-

harden the heart of them that come after : *Peter's* false doing had like to have spoiled *Barnabas*, yea, and several others more. Wherefore take heed of men, of good mens ways, and measure both theirs and thine own. by no other rule but the holy Word of God, Gal. 2. 11, 12, 13.

6. Take heed of Unbelief, or Atheistical thoughts ; make no question of the truth and reality of Heavenly things : For know, Unbelief is the worst of Evils ; nor can the heart be *Tender*, that nourisheth or gives place unto it. Take heed therefore least there be in any of you an evil heart of Unbelief, in departing from the Living God, Heb. 3. 12.

These Cautions are necessary to be observed with all diligence, of all them that would, when their Heart is made *Tender*, keep it so.

And

And now to come to the Directions.

1. Labour after a deep knowledge of God to keep it warm upon thy heart. Knowledge of his Presence, that is every where. Do not I fill Heaven and Earth saith the Lord? Jer. 23. 24.

2. Knowledge of his piercing Eye. That it runneth too and frow thorough the Earth, beholding in every place, the Evil and the Good. That his Eyes behold, and his Eye-lids try the Children of Men. Prov. 15. 3.

3. The knowledge of his Power, that he is able to turn and dissolve Heaven and Earth into dust and ashes; and that they are in his hand but as a Scrole or Vesture, Heb. 1. 11, 12.

4. The knowledge of his Justice, that the rebukes of it are as devouring Fire. Heb. 12. 29.

5. The knowledge of his Faith-

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*Faithfulness*, in fulfilling Promises to them to whom they are made, and of his threatnings on the Impenitent, *Mat. 5. 18. Chap. 24. 35. Mark 13. 31.*

*Secondly*, Labour to get, and keep a deep sence of Sin in its Evil Nature, and in its Soul-destroying Effects upon thy heart; be perswaded, that it is the only Enemy of God, and that none hate, or are hated of God, but through that.

1. Remember, it turned Angels into Devils, thrust them down from Heaven to Hell.

2. That it is the chain in which they are held and bound over to Judgment. *2 Pet. 2 4. Jud. 6.*

3. That 'twas for that that *Adam* was turned out of *Paradise*: That for which the *Old World* was Drowned: That for which *Sodom* and *Gomorrab* was burned with



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with Fire from Heaven : And that which cost Christ his Blood to Redeem thee from the curse it has brought upon thee : And that, if any thing, will keep thee out of Heaven for Ever and Ever.

4. Consider the pains of Hell, Christ makes use of that as an argument to keep the heart tender, yea, to that end repeats and repeats, and repeats both the Nature and durableness of the burning Flame thereof, and of the gnawing of the never - dying - worm that dwells there, *Mar. 9. 43, 44, 45, 46, 47, 48.*

*Thirdly,* Consider of *Death*, both as to the *certainty* of thy dying, and *uncertainty* of the time when. We *must* dye, we *must* needs dye, our days are determined, the number of our months are with God, tho not with us; nor can we pass them, would we, had we them, give a thousand worlds

worlds to do it, 2. Sam. 14. 14.

Job 7. 1. Chap. 14. 1, 2, 3, 4, 5.

Consider thou must dye but *once*, I mean but once as to this world, for if thou, when thou goest hence, do'st not dye well, thou canst not come back again and dye better. *'Tis appointed unto all men once to dye and after this the Judgment,* Heb. 9. 27.

*Fourthly,* Consider also of the certainty and terribleness of the day of Judgment, when Christ shall sit upon his Great White Throne; when the dead shall, by the sound of the Trump of God, be raised up; when the Elements, with Heaven and Earth, shall be on a burning Flame; when Christ shall separate men one from another, as a Shepherd divideth his Sheep from the Goats, when the the Books shall be opened, the Witnesses produced, and every man be  
Judge.

Judged according to his works; when Heaven Gate shall stand open to them that shall be Saved, and the Jaws of Hell stand gaping for them that shall be Damned. *Acts* 7 30, 31. *Chap.*

10. 42. *Matt.* 25. 30, 31. *Revel.*

2. 11. 1 *Cor.* 15. 51, 52. *Revel.* 20.

12. 2 *Pet.* 3. 7, 10, 12. *Mat.* 25.

32. *Rom.* 2. 15, 16. *Revel.* 22.

12. *Matt.* 25. 34, 41. *Revel.* 20.

15.

*Fifthly*, Consider, Christ Jesus did use no means to harden his heart against doing and suffering those sorrows which were necessary for the Redemption of thy Soul: No, though he could have hardened his heart against thee, in the way of Justice and Righteousness, because thou hadst Sinned against him; he rather awakened himself, and put on all Pity, Bowels, and Compassion, yea, Tender Mercies, and

and did it. *In his Love and in his Pity he saved us. His Tender Mercies from on high hath visited us. He loved us, and gave himself for us.*

Learn then of Christ, to be Tender of thy self, and to endeavour to keep thy Heart Tender to Godward, and to the Salvation of thy Soul. But to draw to a Conclusion.

**The USE**

**L** Et us now then make some use of this Doctrine : As,  
*First, From the truth of the matter, namely, That the man who is truly come to God, has had his Heart Broken, his Heart Broken in order to his coming to him ; and this shews us what to judge of the league that is between Sin and the Soul ; to wit, that it is so firm, so strong, so inviolable,*  
as



as that nothing can break, disannul, or make it void, unless the heart be broken for it. 'Twas so with *David*, yea, his new league with it, *could* not be broken, *until* his heart was Broken.

'Tis amazing to Consider, what hold Sin has on some mens Souls, Spirits, Will and Affections. 'Tis to them better then Heaven, better then God, then the Soul, ay, then Salvation; as is evident, because, tho all these are offered them upon this condition, *if they will but leave their Sins*; yet they will choose rather to abide in them, to stand and fall by them. How sayst thou Sinner? Is not this a Truth? How many times hast thou had Heaven and Salvation offer'd to thee freely, wouldst thou but break thy league with this great enemy of God? Of God, do I say? If thou wouldst but break this league

league with this great Enemy of thy Soul ; but couldest never yet be brought unto it : No, neither by Threatning, nor by Promise couldst thou ever yet be brought unto it.

'Tis said of *Ahab*, *He sold himself to work wickedness* : And in another place, *Yea, for your Iniquities have ye sold your selves,* 1 King 21. 25. Isa. 50. 1.

But what is this Iniquity ? Why, a thing of *nought*, nay, worse then *nought* a thousand times ; but because *nought*, is as we say *nought* ; therefore it goes under that term, where God saith again to the People, *Ye have sold your selves for nought,* Isa. 52. 3.

But I say, What an amazing thing is this ? That a Rational Creature should make no better a Bargain ; That one that is so wise in all *terrene* things, should be

be such a fool in the thing that is most weighty : And yet such a fool he is, and he tells every one that goes by the way, that he is such an one, because he will not break his league *with* Sin, until his heart is broken *for it*.

Men love Darknes rather than Light : Ay, they make it manifest they love it, since so great a profer will not prevail with them to leave it.

*Secondly*, Is this a truth ? That the man that truly comes to *God* in order thereto, has had his Heart broken ? Then this shews us a reason, why some mens hearts are Broken ; even a reason, why *God* breaks some mens hearts for Sin ; namely, because he would not have them dye in it, but rather come to *God* that they might be Saved.

Behold therefore in this, how  
*God*

God resolved as to the saving of some mens Souls! He will *haze* them, he will *save* them, he will break their Hearts, but he will Save them; He will *kill* them, that they may *Live*; He will *wound* them, that he may *heal* them.

And it seems by our discourse, that now there is no way left but this; *fair* means, as we say, will not do; good words, a Glorious Gospel, Entreatings, Bleeching with Blood and Tears, will not do: Men are resolved to put God to the utmost of it; if he will have them, he must fetch them, follow them, catch them, Lame them; yea, break their Bones, or else he shall not save them.

Some men think an *invitation*, an *outward* call, a *rational* discourse will do; but they are much deceived. There must a Power,



Power, an exceeding great and mighty Power attend the Word, or it worketh not effectually to the Salvation of the Soul. I know these things are enough to leave men without excuse; but yet they are not enough to bring men home to God. Sin has hold of them, they have sold themselves to it; the Power of the Devil has hold of of them, they are his Captives at his will, yea, and more then all this, *their will is* one with Sin and with the Devil to be held Captive thereby: And if God gives not Contrition, Repentance, or a Broken Heart for Sin, there will not be, no, not so much as a mind in man, to forsake this so horrible a Confederacy and Plot against his Soul.

2 Tim. 2. 24, 25.

Hence men are said to be drawn from these breasts, that come, or that are brought to him. Isa. 26 9. Job. 6. 44. Where.

Wherefore *John* might well say, *Behold what manner of Love the Father hath bestowed upon ! us* Here is Cost bestowed, Paines bestowed, Labour bestowed, Repentance bestowed, yea, and an Heart made fore, wounded, broken, and fill'd with pain and sorrow; in order to the Salvation of the Soul.

*Thirdly*, This then may teach us what estimation to set upon a Broken Heart. *A Broken Heart, is such as God esteems*, yea, as God counts better then all external Service. A Broken Heart is that which is in order to Salvation; in order to thy coming to Christ for Life.

The World know not what to make of it, not what to say to one that has a Broken Heart, and therefore do despise it, and count that man that carries it in his bosom

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from a *moping* fool, a miserable wretch, an undone Soul. *But a Broken and a Contrite Spirit, O God, thou wilt not despise.* A Broken Heart takes thine Eye, thy Heart ; thou choosest it for thy Companion, yea, hast given thy Son a charge to look well to such a man, and hast promised him thy Salvation, as has afore been proved.

Sinner, Hast thou obtained a broken Heart? has God bestowed a Contrite Spirit upon thee? He has given thee what himself is pleased with ; *He* has given thee a Cabinet to hold his Grace in, *He* has given thee an heart, that can heartily desire his Salvation, an heart, after his own Heart, that is, such as suits his minde.

True, it is Painful *now*, Sorrowful *now*, Penitent *now*, grieved *now*; *now*'tis Broken, *now* it Bleeds,  
*now*

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*now, now* it Sobs, *now* it Sighs,  
*now* it mourns and cryeth unto  
God. Well, very well. All this  
is because he has a mind to make  
thee laugh; he has made thee  
Sorry on Earth, that thou might-  
est Rejoyce in Heaven. *Bles-*  
*sed are ye that Mourn, for ye shall*  
*be Comforted. Blessed are ye that*  
*Weep now, for ye shall Laugh,*  
Mat. 5. 4. Luke 6 21.

But Soul, be sure thou hast  
this Broken Heart; all Hearts  
are not Broken Hearts, nor is  
every heart that seems to have  
a wound, an Heart that's truly  
Broken: A man may be cut  
to, yet not *into* the Heart; a  
man may have *another*, yet not  
a *broken* Heart. *Acts 7. 54. I*  
*Sam. 10 9.* We know there's a  
difference betwixt a wound in  
the Flesh, and a wound in the  
Spirit; yea, a mans Sin may be  
wounded, and yet his Heart

K

not



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not Broken ; so was *Pharoahs*,  
 so was *Sauls*, so was *Ahabs* ;  
 but they had none of them the  
 mercy of a Broken Heart :  
 Therefore, I say, Take heed  
 every scratch with a Pin, every  
 prick with a Thorn ; nay, every  
 blow that God giveth with his  
 Word upon the heart of Sinners,  
 doth not therefore break them.  
 God gave *Ahab* such a blow, that  
 he made him stoop, fast, hum-  
 ble himself, gird himself with,  
 and lay in Sackcloth, which was  
 a great matter for a King ; and  
 go softly, and yet he never had  
 a Broken Heart, 1 *King* 21. 27,  
 29.

What shall I say, *Pharoah*  
 and *Saul* Confessed their Sin, *Ju-  
 das* Repented himself of his do-  
 ings, *Esau* sought the Blessing,  
 and that carefully with Tears ;  
 yet none of these had an Heart  
 rightly Broken, or a Spirit truly  
 Con-

Contrite; *Pharoah, Saul and Judas*, were *Pharoah, Saul, and Judas* still; *Esau*, was *Esau* still; there was no gracious change, no thorough turn to God, no unfeigned parting with their Sins; no hearty flight for Refuge, to lay hold on the hope of Glory, tho they indeed had thus been touched. *Exod. 10. 16. 1 Sam. 26. 21. Mat. 27. 3. Heb. 12. 14, 15, 16, 17.*

The consideration of these things, call a loud to us to take heed, that we take not that for a Broken and a Contrite Spirit, that will not go for one at the day of Death and Judgment.

Wherefore, seeking Soul, let me advise thee, that thou mayst not be decieved as to this thing of so great weight.

1. To go back towards the beginning of this book, and compare thy self with those six

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or seven signs of a Broken and a Contrite Heart, which there I have, according to the word of God, given to thee for that end; and deal with thy Soul impartially about them.

2. Or, which may, and will be great help to thee, if thou shalt be sincere therein; namely, to betake thy self to the search of the Word, especially where thou readest of the Conversion of men, and try if thy Conversation be like, or has a good resemblance or oneness with theirs: But in this have a care, that thou dost not compare thy self with those good Folk, of whose Conversion thou readest not, or of the breaking of whose Heart, there is no mention made in Scripture; for all that are recorded in the Scripture for Saints, have not their Conversion as to the manner or nature  
of

of it, recorded in the Scripture.

3. Or else, Do thou consider truly, of the true signs of Repentance, which are laid down in Scripture, for that is the true effect of a Broken Heart, and of a wounded Spirit. And for this see, *Mat. 3. 5, 6. Luke 18. 13. Chap. 19. 8. Acts 2. 37, 38, 39, 40, &c. Chap. 16. 29, 30. Chap. 19. 18, 19. 2 Cor. 7. 8, 9, 10, 11.*

4. Or else, Take into Consideration, how God has said, they shall be in their Spirits, that he intends to Save. And for this, read these Scriptures.

1. That in the One and Thirtieth of *Jeremiah*, They shall come with Weeping; and with Supplication will I load them, &c. *V. 9.*

2. Read *Jer. 50. 4, 5.* In those days, and at that time, the Children of Israel shall come, they and the Children of Judah together, going and weeping: They shall go,



and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us joyn ourselves to the Lord, in a perpetual Covenant that shall not be forgotten.

3. Read Ezek. 6. 9. And they that escape of you shall remember me among the Nations, whither they shall be carried Captives, because I am broken with their whorish Heart, which have departed from me, and with their eyes which go awhoring after their Idols: And they shall loath themselves for the Evils which they have committed in all their Abominations.

4. Read Ezek. 7. 16. But they that escape of them, shall escape, and shall be on the Mountains like Doves of the Valleys, all of them Mourning, every one for his Iniquity.

5. Read Ezek. 20. 43. And there

there shall ye remember your ways, and all your doings, wherein ye have been defiled, and ye shall loath your selves in your own sight, for all your evils that ye have committed

6. Read Ezek. 36. 31. Then shall ye remember your own evil ways, and your doings that were not good, and shall loath your selves in your own sight, for your Iniquities, and for your Abominations.

7. Read Zech. 12. 10. And I will pour upon the house of David, and upon the Inhabitants of Jerusalem, the Spirit of Grace and of Suplications: And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only Son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

Now all these are the fruits of the Spirit of God, and of the

Heart, when it is Broken : Wherefore Soul, Take notice of them, and because these are Texts by which God promiset, that those whom he saveth, shall have *this* Heart, *this* Spirit, and *these* holy effects in them: Therefore consider again, and examine thy self, whether this is the state and condition of thy Soul.

And that thou mayst do it fully, consider again, and do thou,

1. Remember that here is such a sence of Sin, and of the *irksomness* thereof, as maketh the man, not only to abhor *that*, but *himself*, because of that: This is worth the noting by thee.

2 Remember again, That here is not only a *Self-abhorrence*, but a *sorrowful, kind mourning* unto God, at the consideration, that the Soul by Sin has affronted, contemned, disregarded, and

and set at nought, both God and his holy Word.

3. Remember also, That here are *Prayers* and *Tears* for Mercy, with desires, to be now out of love with Sin for ever, and to be in Heart and Soul, firmly joyned and knit unto God.

4. Remember also, That this People here spoken of, have all the way, from Satan to God, from Sin to Grace, from Death to Life, scattered with Tears and Prayers, with Weeping and Supplication : *They shall go weeping, and seeking the Lord their God.*

5. Remember that these People, as Strangers and Pilgrims do, are not ashamed to ask the way of those they meet with, to *Zion*, or the Heavenly Countrey; whereby they confess their ignorance as became them, & their desire to know the way to *Life*, yea, thereby they declare, that there



is nothing in this world, under the Sun, or this side Heaven, that can satisfie the longings, the desires and cravings, of a Broken and Contrite Spirit.

Reader, be advised, and consider of these things seriously, and compare thy Soul with them, and with what else thou shalt find here written, for thy Conviction and Instruction.

*Fourthly*, If a broken Heart, and a contrite Spirit, be of such esteem with God, *Then this should encourage them that have it, to come to God with it.* I know the GREAT encouragement for men to come to God, is, for that there is a Mediator between God and men, the Man Christ Jesus. ( 1 Tim. 2. 5. ) This I say, is the GREAT Encouragement, & in its place, there is none but that; but there are other Encouragements subordi-  
nate

nate to that, and a Broken, and a Contrite Spirit is one of them; this is evident from several places of Scripture.

Wherefore, thou that canst carry a Broken Heart, and a Sorrowful Spirit with thee; when thou goest to God; tell him, thy Heart is wounded within thee, that thou hast Sorrow in thy Heart, and art Sorry for thy Sins, but take heed of Lying. Confess also thy Sins unto him, and tell him, they are continually before thee. *David* made an argument of these things, when he went to God by Prayer. O Lord, saith he, Rebuke me not in thine Anger, neither chasten me in thy sore displeasure. But why so? O, says he, thine Arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my Flesh, because of thine Anger, neither is there any rest in

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my bones because of my Sin. For mine iniquities are gone over mine head: as an heavy burden, they are too heavy for me. My wounds stink and are corrupt, because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loth-som disease: and there is no soundness in my Flesh. I am feeble and sore broken: I have roared by reason of the disquietness of my heart. Lord, all my desire is before thee; and my groaning is not hid from thee. My heart panteth, my strength faileth me: As for the light of mine Eyes, it also is gone from me: My lovers and friends stand aloof from my sore. And so he goes on, Psal. 38. 1, 2, 3, 4, &c.

These are the Words, Sighs, Complaints, Prayers, and Arguments of a Broken Heart to God

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God for Mercy ; And so are they. *Have Mercy upon me, O God, according to thy loving kindness : Accoraing to the multitude of thy tender Mercies, blot out my Transgressions. Wash me thoroughly from mine Iniquity, and cleanse me from my Sin. For I acknowledge my Transgressions, and my Sins are ever before me.* Psal. 51. 1, 2, 3.

God alloweth poor Creatures, that can without lying, thus to plead and argue with him. *I am poor and sorrowful,* said the good man to him, *let thy Salvation set me on high,* Psal. 69. 29.

Wherefore, Thou that hast a *Broken Heart*, take courage, God bids thee take courage ; say therefore to thy Soul, *Why art thou cast down, O my Soul : As usually the Broken-Hearted are : And why art thou disquieted within me ? Hope thou in God. I had*



*had fainted, if I had not been of good courage ; therefore be of good courage and he shall strengthen thine heart, Psal. 42. 11. Psal. 43. 5. Psal. 27. 12, 13, 14.*

But Alas ! The Broken-Hearted are far off from this, they faint, they reckon themselves among the dead, they think God will remember them no more ; the thoughts of the greatness of God and his holiness, and their own Sins and Vilenesses, will certainly consume them ; they feel guilt and anguish of Soul, they go Mourning all the day long ; their Mouth is full of gravil and gaul, and they are made to drink draughts of Wormwood and Gaul : So that he must be an artist indeed at believing, who can come to God under his guilt and horror, and plead in faith, that the Sacrifices of God are a Broken Heart, such

such as he had, *and that a Broken and a Contrite Spirit, God will not despise.*

*Fifthly, If a Broken Heart, if a Broken and a Contrite Spirit, is of such esteem with God; Then why should some be, as they are, so afraid of a Broken Heart, and so shy of a Contrite Spirit?*

I have observed, that some men are as fraid of a Broken Heart, or that they for their sins should have their hearts Broken, *as the Dog is of the Whip.* O! They can't away with such Books, with such Sermons, with such Preachers, or with such talk, as tends to make a man sensible of, and to Break his Heart, and to make him Contrite for his Sins. Hence they *heap to themselves such Teachers, get such Books, Love such Company, and delight in such Discourse, as rather tends to harden,*  
then

then soften ; to make desperate  
*in*, then sorrowful *for* their  
 Sins : They say to such Sermons,  
 Books and Preachers, as *Amazi-*  
*ah* said to *Amos*. *O thou seer, go,*  
*flee thou away into the land of Ju-*  
*dah, and there eat Bread, and*  
*Prophecie there, but Prophecie not*  
*again any more at Bethel, &c.*  
*Amos 7. 12, 13.*

But do these People know  
 what they do? Yes, think they,  
 for such Preachers, such Books,  
 such Discourses, tend to make  
 one *Melancholy* or *Mad*; they  
 make us, that we cannot take  
 pleasure in our Selves, in our  
 Concerns, in our Lives.

But, Oh *Fool in grain* ! Let me  
 speak unto thee, Is it a time to  
 take Pleasure, and to Recreate  
 thy self in any thing, before thou  
 hast Mourned and been Sorry for  
 thy Sins? That Mirth that is  
 before Repentance for Sin, *will*  
*cer-*

*certainly end in heaviness.* Wherefore the Wise Man puting both together, saith, that Mourning must be first. *There is a time to Weep, and a time to Laugh, a time to Mourn, and a time to Dance,* Eccles. 3. 4.

What! An Unconverted Man, and Laugh! Shouldest thou see one Singing merry Songs, that is riding up *Holbourn*, to *Tyburn*, to be hanged for *Felony*; wouldest thou not count him besides himself, if not worse; and yet thus it is with him that is for Mirth, while he standeth Condemned by the Book of God for his Trespases. Man! Man! Thou hast *cause* to Mourn; yea, thou must Mourn, if ever thou art Saved. Wherefore my advice is, that instead of *shunning*, thou covet both such Books, such Preachers, and such Discourses, as has a tendency to  
make



make a man sensible of, and to break his Heart for Sin; and the reason is, because thou wilt never be as thou shoud'st, concerned about, nor seek the Salvation of thine own Soul, before thou hast a Broken Heart, a Broken and a Contrite Spirit.

Wherefore, be not afraid of a *Broken Heart*, be not shy of a *Contrite Spirit*: It is one of the greatest Mercies that God bestows upon a Man or a Woman. The Heart Rightly Broken at the sence of, and made Truly Contrite for Trransgression, is *a certain fore-runner of Salvation*. This is evident from these six demonstrations, which was laid down to prove the point in hand at first.

And for thy awaking in this matter, Let me tell thee, and thou wilt find it so, Thou must have thy heart Broken, whether thou

thou wilt or no. God is resolved to break *A L L* hearts for Sin, some time or other.

Can it be imagined, Sin being what *it* is, and God what *he* is, to wit, a Revenger of Disobedience, but that one time or other, man must smart for Sin: Smart, I say, either to Repentance, or to Condemnation. He that Mourns not now, while the Door of Mercy's open; must Mourn for Sin when the door of Mercy's shut.

Shall men despise God, Break his Law, Contemn his Threats, Abuse his Grace, yea, Shut their Eyes when he says, *See*; and Stop their Ears, when he says, *Hear*; and shall they so escape? No, no, Because he called, and they refused; he stretched out his hand, and they regarded it not: Therefore shall Calamity come upon them as upon one in Travel,

vel, and they shall cry in their Destruction, and then God will laugh at their Destruction, and mock when their Fear cometh. Then saith he, *They shall cry,* Prov. 1. 24. 25, 26, &c.

I have often observed, that this threatening is repeated at least seven times in the new Testament, saying, *There shall be weeping and gnashing of Teeth; There shall be wailing and gnashing of Teeth,* as Mat. 8. 12. Chap. 13. 42. and 50. Chap. 22. 13. Chap. 24. 51. Chap. 25. 30. Luke 13. 28.

There, where ; in Hell, and at the barr of Christs Tribunal, when he comes to judge the World, and shall have shut too the door to keep them out of Glory, that have here despised the offer of his Grace, and overlooked the day of his Patience : *There shall be wailing and gnashing of*

of Teeth. They shall weep and wail for this.

There are but two Scriptures that I shall use more, and then I shall draw towards a Conclusion. One, is that in *Proverbs*, where *Solomon* is counseling of Young Men to beware of *Strange*, that is of wanton, light, and ensnaring women. Take heed of such, said he, *Lest thou mourn at last*, that is, *in Hell*, when thou art dead, *when thy flesh and thy body are consumed*, and say, *how have I hated Instruction, and despised Reproof, and have not obeyed the voice of my Teachers, nor enclined mine ears to them that Instructed me*, Prov. 5. 1, 2, 3, &c.

The other Scripture is that in *Isaiah*, where he says, *Because when I Called, ye did not Answer, when I Spake, ye did not Hear, but did evil before mine Eyes, and did choose that wherein I delighted not.*

There-



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*Therefore, thus saith the Lord God, Behold, my Servant shall eat, but ye shall be hungry; behold, my Servants shall drink, but ye shall be thirsty; behold, my Servants shall rejoyce, but ye shall be ashamed; behold, my Servants shall sing for joy of Heart, but ye shall cry for Sorrow of Heart, and howl for Vexation of Spirit, Isa. 65. 12, 13, 14.*

How many beholds are here? And every behold, is not only a call to careless ones to Consider, but as a declaration from Heaven, that thus at last it shall be with all Impenitent Sinners, That is, when others sing for Joy in the Kingdom of Heaven, they, they shall Sorrow in Hell, and howl for vexation of Spirit there.

Wherefore let me advise, that you be not afraid of, but that ye rather covet a Broken Heart, and prize a Contrite Spirit; I say, covet

covet it *now*, now the *White Flag* is hung out, now the *Golden Scepter* of Grace is held forth to you. Better mourn now God enclines to Mercy and Pardon, then mourn when the door is quite shut up. And take notice, that this is not the first time that I have given you this Advice.

*Lastly*, If a Broken Heart be a thing of so great esteem with God, as has been said, and if duties cannot be rightly performed by a heart that has not been Broken. *Then this shews the vanity of those Peoples minds, and also the invalidity of their pretended divine Services, who worship God with an heart that was never Broken, and without a Contrite Spirit.* There has indeed at all times been great flocks of such Professors in the World in every Age ; but to little purpose, unless

less to deceive themselves, to mock God, and lay stumbling blocks in the way of others; for a man whose heart was never *truly* Broken, and whose Spirit was never Contrite, cannot profess Christ in earnest, cannot love his own Soul in earnest: I mean, he cannot do these things in truth, and seek his own good the right way, for he wants a bottom for it, to wit, a Broken Heart for sin, and a Contrite Spirit.

That which makes a man an hearty, an unfeigned, a sincere seeker after the good of his own Soul, is sense of sin, and a Godly fear of being overtaken with the danger which it brings a man into. This makes him Contrite, or Repentant, and puts him upon seeking of Christ the Saviour, with heart-*aking*, and heart-*breaking* Considerations.

But

But this cannot be, where this sense, this godly fear, and this holy contrition is wanting: profess men may, and make a noise, as the *empty Barrel maketh the biggest sound*; but prove them, and they are full of *air*, full of *emptiness*, and that's all.

Nor are such Professors tender of *God's Name*, nor of the Credit of *that Gospel* which they profess; nor can they, for they want that which should Oblidge them thereunto; which is a sence of Pardon and Forgiveness; by the which their broken Hearts have been replenished, succored, and made hope in God. *Paul* said, *The Love of Christ constrained him*. But what was *Paul*, but a broken Hearted and a contrite Sinner? See *Acts 9. 3, 4, 5, 6. 2 Cor. 5. 14.*

When God shews a man the Sin he has committed, the Hell  
L be



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he has deserved, the Heaven he has lost : and yet that Christ, and Grace, and Pardon may be had ; this will make him serious, this will make him melt, this will break his heart, this will shew him that there is more than Air, than a Noise, than an Empty Sound in Religion ; and this is the man whose Heart, whose Life, whose Conversation and All, will be ingaged in the matters of the Eternal Salvation of his Precious and Immortal Soul.

Object. But some may object, *That in this saying I seem to ridged and censorious ; and will, if I moderate not these Lines with something milder afterward, discourage many an honest Soul.*

I Answer, Not a jot ; not an honest Soul in all the World will be offended at my words, for not one can be an honest Soul, I mean with reference to  
its

its concerns in another World,  
that has not had a broken Heart,  
*that never had a Contrite Spirit.*  
This I will say, because I would  
be understood aright; That all  
attain not to the same degree of  
trouble, nor lie so long *there un-*  
*der*, as some of their Brethren  
do: But to go to Heaven with-  
out a Broken Heart, or to be for-  
given sin without a Contrite  
Spirit, is no Article of my Belief.  
We speak not now of what is  
secret, *revealed things belong to*  
*us and our Children*; nor must  
we venture to go further in our  
Faith. Doth not Christ say,  
*The whole have no need of the*  
*Physician*; that is, they see NO  
need, but Christ will make them  
see their need before he mini-  
sters his Sovereign Grace unto  
them; and good reason, other-  
wise he will have but little  
thanks for his kindness.

*Object.* But there are that are godly educated from their Childhood, and so drink in the Principles of Christianity they know not how.

*Answer.* I count it one thing to receive the Faith of Christ from men only, and another to receive it from God by the means. If thou art taught by an Angel, yet if not taught of God, thou wilt never come to Christ; I do not say thou wilt never profess him. But if God speaks, and thou shalt hear and understand him, that voice will make such work within thee as was never made before. The Voice of God is a Voice by it self, and is so distinguished by them that are taught thereby. *Joh. 6. 44, 45. Psal. 29. Hab. 3. 15, 16. Ephes. 4. 20, 21. 1 Pet. 2. 2, 3.*

*Object.* But some men are not so

so debauched and profane as some, and so need not to be so hammered and fired as others: so broken and wounded as others.

*Ans.* God knows best what we need. *Paul* was as righteous, before conversion, as any that can pretend to Civility now, I suppose: and yet, that notwithstanding, he was made shake, and was astonished at himself, at his Conversion. And truly, I think, the more righteous any is in his own eyes before conversion, the more need he has of heart breaking work, in order to his salvation, because a man is not by nature so easily convinced that his righteousness is to God abominable, as he is that his debauchery and profaneness is.

A mans goodness is that which blinds him most; is dearest to him, and hardly parted with;



and therefore when such an one is converted that thinks he has goodnes of his own enough to commend him in whole, or in part to God. ( but, but few such are converted ) there is required a great deal of breaking work upon his heart to make him come to *Paul's* conclusion, *What ! are we better than they ? No, in no wise, Rom. 3. 9.* I say, before he can be brought to see, his glorious Robes are *filthy Rags*, and his gainful things but *lofs and dung, Isa. 64. Phil. 3.*

This is also gathered from these words, *Publicans and Harlots enter into the Kingdom of God before the Pharisees, Mat. 21. 31.*

Why before them, but because they lie fairer for the word, are easier convinced of their need of Christ, and so are brought home to him without ( as I may ) all that adoe, that the Holy Ghost

Ghost doth make to bring home one of *these* to him.

True, nothing is hard or difficult to God. *But I speak after the manner of men.* And let who will take to task a man debauch'd in this Life, and one that is not so, and he shall see, if he labour-eth to convince them both that they are in a state of Condemnation by nature ; that the Pharisee will make his appeals to God, with a great many, *God I thank thee's*, while the Publican hangs his Head, shakes at Heart, and smites upon his Breast, saying, *God be merciful to me a sinner*, Luk. 18. 11, 12, 13.

Wherefore a self-righteous man, is but a *painted Satan*, or a *Devil in fine Cloathes* ; but thinks he so of himself? No! no! He saith to others, *Stand back, come not near me, I am holier than thou.* 'Tis almost impossible,

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ble, that a self-righteous man should be saved. But he that can drive a *Camel through the eye of a Needle*, can cause, that even such a one shall see his lost condition, and that he needeth the righteousness of God, which is by faith of Jesus Christ. He can make him see, I say, that his own goodness did stand more in his way to the Kingdom of Heaven, than he was aware of; and can make him feel too, that his leaning to that is as great iniquity, as any immorality that men commit. The sum then is, That men that are converted to God by Christ, through the Word and Spirit (for all this must go to Effectual Conversion) must have their Hearts broken, and Spirits made contrite. I say, it **MUST** be so, for the reasons shewed before.

Yea,

Yea, and all decaied, apostatized and backsliden. Christians must, in order to their recovery again to God, have their Hearts broken, their Souls wounded, their Spirits made contrite, and sorry for their sins. Come, come, Conversion to God is not *S O easie*, and *S O smooth* a thing, as some would have men believe it is. Why is mans Heart compared to *fallow ground*; Gods Word to a *Plow*, and his Ministers to *Plow-men*; if the Heart indeed has no need of breaking, in order to the receiving of the Seed of God unto Eternal Life? *Jer. 4, 3. Luk. 9. 62. 1 Cor. 9. 10.*

Who knows not that *Fallow-ground* must be *Plowed*, and *Plowed* too, before the Husbandman will venture his Seed; yea, and after that oft soundly harrowed, or else he will have but a slender Harvest?

Why



Why is the Conversion of the Soul compared to the grafting of a Tree if that may be done without cutting?

The Word is the Graft, the Soul is the Tree, and the word as the *Siem* must be let in by a wound; for to stick on the outside, or to be tied on with a string, will do no good here; heart must be set to heart, and back to back, or your pretended ingrafting will come to nothing; Rom. 11. 17, 24. Jam. 1. 20.

I say, heart must be set to heart, and back to back, or the sap will not be conveyed from the root to the branch. And I say, This must be done by a wound. The Lord opened the heart of *Lidia*, as a man openeth the stock to graft in the *siens*, and so the word was let into her soul, and so the word and her heart cemented, and became one, Acts 16. 14.

Why

Why is Christ bid to gird his Sword upon his Thigh? And why must he make his Arrows sharp, and all that the Heart may with this Sword and these Arrows, he shot, wounded, and made to bleed? Yea, why is he commanded to let it be so, if the People would bow and fall kindly under him, and heartily implore his Grace without it? *Ps. 45. 3, 4, 5.* Alas, men are too lofty, too proud, too wild, too devilishly resolved in the ways of their own Destruction; in their occasions they are like the wild Asses upon the wild Mountains; nothing can break them of their purposes, or hinder them from ruining of their own precious and immortal Souls, but the breaking of their hearts.

Why is a broken heart put *in the room of all Sacrifices* which we can offer to God; and a contrite

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Heart, put in the room of all offerings, as they are (and you may see it so if you compare the next with that Verse which comes before it) I say, why is it counted better than all, were they all put together, if any one part, or if all external parts of Worship were they put together, could be able to render the man sound, and a rightly made New Creature without it? *A broken heart, a contrite Spirit, God will not despise; but both thou, and all thy Service he will certainly slight and reject; if when thou comest to him, a broken heart be wanting: Wherefore here is the point, Come Broken, come Contrite, come Sensible of, and Sorry for thy Sins, or thy coming will be counted no coming to God a-right; and if so, consequently thou wilt get no benefit thereby.*

F I N I S.

I have said I pray  
that all those that  
read may have  
a heart given, if  
to come or they  
will never come  
a right, or  
acceptable,  
or will never come  
or will never come

But Pray on  
and continue  
so to do, to y<sup>e</sup>  
End of Life.